Good Newes from Sea,

BEING

A True Relation

OF

The late Sea-fight, betweene Captain *William Thomas*, Captain of the 8th *Whelp*, now imployed for the ſervice of the King and Parliament, againſt Captaine *Polhill*, Captaine of the ſhip call'd the *May flower* Admirall of *Falmouth*, with the taking of the ſaid ſhip.

Ordered by the Commons aſſembled in Parliament, That this Relation be printed and publiſhed.

Hen. Elſynge, Cler. Parl. D. Com.

LONDON,

Printed for *Lawrence Blaiklock*, and are to be ſold at his ſhop next to *Temple-barre*, *June* 26. 1643.

MVSEVM
BRITAN
NICVM

Printed for Dan. Brown, Bibliop. and are to be
Sold at his Shop next to Temple-Barr,
Anno 1685. 1685.

THE RELATION

Of Captain

WILLIAM THOMAS,

Captain of the eighth *Whelp*.

Touching his fight with Captain *Tolhill*, Admirall of *Falmouth*, neer unto *Breſt*, on the Coaſt of *Brittain* on the fourth of *June*. 1643.

BEing commanded by your Lordſhip, the tenth of *May* laſt, to convoy certain Veſſels from *Hampton*, *Torbay* and *Lynne*, to *Morleaux*; I arrived at the Iſle of *Baſſe*, the third of *June*, and ſtaying there about twenty four hours, to get ſome Intelligence from the *Engliſh* Merchants at *Morleaux*, they ſent me word, that

Captain *Polhill*, Captain *Jones*, and a prize Ship that they had lately taken belonging to *Yarmouth*, which they had man'd and fitted with ten pieces of Ordnance, were about that Coaſt neer *Breſt*; and withall the ſaid Merchants ſent me three Maſters of Ships, who had been taken by them, pillaged of all their Goods, and impriſoned till they gained an opportunity to ſlip away; upon ſome conference with theſe Maſters, I found there was no more ſtrength of *Engliſh* Shipping in thoſe Parts, but theſe three men of Warre; and they told me their accuſtomed manner was to ſet out their Scouts in ſeverall places, to give them notice when they ſhould diſcry any *Engliſh* Colours coming in the *Trade*, which they could do ſix or ſeven Leagues off, preſently to Ship their Cables, go out, and by craft, and deceit, ſeize on them.

I ſet ſail from the Iſle of *Baſſe* to the *Trade*, and when I came there, I took down my Foretop-Gallant-Maſt, and put *Engliſh* Vanes, in all my top Maſts Heads, and took in all other Colours, with a reſolution to meet with him, and ſurprize him, with the *Charitie*, a ſmall Friggate with me, whereof *Daux* was Commander, having onely ſix ſmall Peeces; and on Sunday the fourth of *June*, went in like a Merchant man, having covered my painting with old Canvas, took in all my Ordnance, kept cloſe my men. He had his Spies there, which diſcerned my coming in, Commander *Daux* coming three hours after me, with a Flag in the main Top: On Munday morning, they ſent their Boat full of

men

men, with Muskets, Pikes, &c. to take us, but paſſed by me, with an intent to Board the Friggat, and viewed us narrowly, and returned, Boarding neither of us; I being more deſirous of the Ship then the Boat, let them paſſe, and never ſhot at them; Afterwards *Polhills* Lievtenant came in a ſmall French Boat, and in French habite, and came a Boord the *Charitie* Friggat, demanding whence ſhe was, he anſwered, (as we had concluded before) his Ship was of *London*, and mine of *Briſtoll*, both come from *Bilboe*, laden with Wool and Iron, and being purſued by Turks men of Warre, were fled thither for ſhelter, and deſired to know what *Engliſh* Merchants were there on ſhore, that were bound for *London*, enquiring of him further, what *Engliſh* Ships were there of ſtrength, that might accompany us to *London*, for we were afraid.

The Lievtenant preſently repaired aſhore, and acquainted *Polhill*, who made great haſte to come out with his Ship, having in her two and twenty Pieces of Ordnance, and ſix Murderers, and appears to us about eleven or twelve of the clock, with an intent to have boorded us; But we were provided, with our Sails furr'd with Rope-Yarns, and the Ax at the Bitts, ready to cut the Cable, and to receive them aſſoon as they came neer us; and preſently I cut the Cable in the Hauſe; and in two or three Boords got to winde-ward of him; and when I was drawn neer unto him, out went all my Guns, my Colours, and my Waſt-clothes, and ſhot at him, and followed him till

they run the Ship on ground ; and I Anchored within leſſe then a Musket ſhot of him when he was aground, with my broad ſide to his, and then I diſcharged within one hour and a half, an hundred and twenty Pieces of Ordnance upon him, and he plyed his Ordnance all that time very hot at me : I finding ſome of his Shot very dangerous, was forced again to cut my Cable in the Hauſe, hoping to do better execution under Sail ; and ſtanding off one boord, I made in again to him, and gave him a broad ſide, which took place every Piece ; which did ſo daunt and diſcourage him, that within one broad ſide or two after, we perceived the men to forſake the Ship. *Polhill* and the Maſter eſcaped out at the Gun-room Port on ſhore, half an hour before the Fight was ended. Then they ſtrook down their Flag, and held out a white Cloth ; but we being doubtfull of their treachery, and having but ſmall Boats, I could not ſend men enough on boord ; but I man'd the Fregat with my men, and commanded him to run as neer as he could, and to burn and deſtroy her, if otherwiſe they could not preſerve her : But God be thanked, though ſhe was mightily torn (with great difficulty, and much pains taking) we ſtopt her leaks, and preſerved her, and have ſafely arrived with her at *Stokes* Bay.

During the continuance of this Fight, I diſcharged an hundred fifty nine Pieces of Ordnance, and came off with the loſſe of one man, my ſelf and another a little hurt. And two of his were ſlain out-right, if not more, and aboue twenty hurt.

There

There came from *Polhils* and *Jones* his Ship neer fourty of their men, and desired that I would entertain them, which I did, wanting men to mannage my own Ship and the Prize, who are likewise all safely arrived with me; for which I heartily acknowledge the goodnesse and mercy of God.

This is the truth of our proceedings, which I humbly submit to your Lordship.

From aboard the eighth Whelp,
the 20 of June, 1643.

William Thomas.

FINIS.

FINIS.

K. PP. London

Numb. 23.

CERTAINE INFORMATIONS

From ſeverall parts of the Kingdome, for the better ſatisfaction of all ſuch who deſire to be truly Informed of every weekes Paſſage.

From the 19. of *June.* to the 26. of *June.* 1643.

Monday, June 19.

FRom *Tame* in *Oxfordſhire* by an expreſſe it is Informed, that his Excellency the Parliaments Lord Generall, came with his whole Army into the Towne on the 11. of this Inſtant, where they are to reſide untill more forces come in to them: that the Cavaliers were there the ſame Morning, but fled from thence before they came thither. That on Tueſday laſt, ſome hundreds of men came out of the Counties of *Buckingham* and *Hartford* to them, and that they expect more forces out of *Bedfordſhire*, which when they arrive, will make them a conſiderable Army. That ſome of the Souldiers as ſoone as they came into the Towne pulled the Croſſe downe to the ground, defaced many Popiſh Images in the Church, brake downe the Organs, and cut downe the May-pole; whereat the Towne-men were extreamely inraged, ſo well had the Cavaliers Inſtructed them in Popery before their flight from thence. That the Souldiers of his Excelencies owne Regiment are quartered in the Church and Churchyard, and kept out the Greene-Coats, ſo that they cannot doe what they would in it. That the Cavaliers are alſo fled from *Brill* 3. miles from thence, and that they left ſuch an ill ſavour behind them, which hath ſo infected the Towne, that the Inhabitants thereof die very faſt. And that there came two Trulls from the Cavaliers at *Oxford* to *Tame*, to view their Army, and to doe miſchiefe in their Campe, but they were diſcovered, and both of them were tied to a Carts taile and whipt ſoundly by the Souldiers.

Out of *Wiltſhire* they write, that their County, and the Cavaliers being in *Saliſbury*, was like to be in a bad condition, for ſome of them went to *Warminſter* and *Devereſt* and plundered there divers honeſt men. From *Saliſbury* they ment to *Blandeford*, and onely ſhewed themſelves before *Doreeſter*, and tarried not there, but marched from thence into the Weſt, where they are joyned with the *Hoptonians*, who have ſince taken *Taunton*, not by any bloud-ſhed, but by compoſition and agreement, and that they are departed from thence, but whether, they cannot as yet heare. That they have lately heard there, that Sir *William Waller*, Colonell *Popham*, Colonell *Strode*, and others, were preparing to give them an Encounter. That the Towne of *Mere* in that County eſcaped plundering, by the entreaty and mediation of ſome of note and quality there, and that they are in great feare of being utterly ruined, if the Cavaliers ſhould returne againe that way.

From *Liſle* in *Flaunders* they write that the feare they had there of the Victorious *French* Army neere their Confines, is now converted into aſſurance of repoſe and quiet, for they have tydings, that *John de Wert* an Imperiall Generall, together with the aide of the Duke of *Loraine*, is fallen with his Army into the Dutchy of *Loraine* upon the ſide of Meſheurs, where they ruine and deſtroy all: which the *French* Army that lay about *Binch* in *Henault* hearing of, and fearing that the *Spaniſh* Army now againe on foote, might cut them off in the middeſt of their ſpoiles, retired out of *Henault*, and have wholy left them. And they hope, that a battaile will ſhortly be given them, for *John de Beck* their *Spaniſh* Generall purſueth them with 6000. men and a great number of Peaſants, to encompaſſe them on every ſide. And they pray God to give them a Revenge which may prove (as they thinke) a meanes to obtaine Peace, which they deſire God to ſend them.

Out of *Ireland* the lateſt Informations come with a ſad aſpect, as firſt, that in *Munſter* the South Province thereof, Sir *Charles Vavaſour* the valiant Engliſh Colonell, is taken by the Iriſh Rebells, and that they have alſo taken and ſlaine about five hundred of his men. Secondly, that in *Dublin*, famine and ſcarcity beginneth to predominate, for beefe is ſold there for fourteene pence the pound, and wheat is vended for nine ſhillings the Buſhell, and that they dare not put their cattell out of the City to graſſe, for fear of ſurpriſall by the Rebells, who lie quartered neer thereunto, unleſſe they have Troopes of Horſe continually to watch them. Which hath cauſed our Parliament to deſire the Adventurers and other well-affected People, to commiſerate their diſtreſſes, and to ſend them ſpeedy reliefe, leſt the ruine of that Kingdome might endanger the ſubverſion of this. But, Oh the depth of the Popiſh and

Jeſuiticall

Jesuiticall plots amongst us ! which have purposely imbroiled *England* to hinder succours from *Ireland*, to the utter destruction of all the true Protestants in both, if God doe not betimes confound their wicked devices and purposes, according to their own most fearfull wishes and imprecations.

At a Conference between both the Houses of Parliament on *Saturday* morning last, the Honourable Commons desired the Noble Peers to joyne with them, in throughly sifting out the late horrid Conspiracy, against the Parliament and City of *London*: Whereupon an especiall Committee of Lords and Commons, came in the afternoone of that day, to Weavers Hall in *London*, whither the Earle of *Portland*, the Lord *Conway*, and Master *Waller* were brought and there they were first examined apart, and afterwards were brought face to face. but what they either confessed, or impeached each other of, rests yet in the breasts of that Committee, to be revealed when they shall please to thinke fit.

Out of *Lincolnshire* they write, that some Commissioners of Array, were sitting that Commission in *Louth* a Town in that County, where they were set upon by four Troopes of Horse from *Lincolne*, and three Troopes of horse from *Retford*, which Troopes tooke a 120. of their Horses, and thirty six of their common Souldiers; but the Commissioners escaped, and in their haste left 2500 li. in money behinde them.

Tuesday, June 20.

Yesterday the Information came, that Colonell *Urrey* who ran from hence to *Oxford* the last week purposed to shew his first Master peece upon the 25000 li. that was carried from hence on *Friday* last, to his Excellency at *Tame*, and guarded onely with two of the City Troopes of Horse: wherefore out he comes of *Oxford* on *Saturday* last with above a thousand horse to intercept it, but the convoyers of the Money had the wisdom to leave the Common Road to *Tame*, and went thither by *Alesbury* an other way, whereby the Cavaliers were defeated of their purposes, which made them so mad, that they set upon one of his Excellencies quarters in the night at a little Towne called *Chinner* about four miles from *Tame*, where our Souldiers defended themselves bravely, neither could they be forced out, untill the Cavaliers had fired the Towne, which gave them such advantage, that they both slew and tooke some few of our Souldiers; hereupon the Alarme being given to *Tame* and other Quarters, his Excellency sent out some Troopes of his Horse to relieve them, who pursued the Cavaliers so resolutely, that they forced them to leave many of their Prisoners, and killed divers of note amongst them, whereof the said Colonell *Urrey* and Captaine *Lee* as the re-

and they tooke one of the younger ſonnes of the Earle of *Berkeſhire* with ſome others; and of ours, Serjeant-Major *Gunter* was ſlaine by adventuring himſelfe too far, and Colonell *Hampden* was ſhot into the ſhoulder, and Sir *Samuel Luke* who was taken priſoner by one of the Cavaliers, was reſcued by his own man, who piſtoled his guardian and ſo freed him.

From *Briſtoll* they write that Sir *William Waller* for certaine recovered the Ordnance and carriages, which Colonell *Popham* loſt about *Wells* and *Glaſſenbury* in *Somerſetſhire*, that Sir *Arthur Haſlerig* is come to him with about a thouſand Horſe, and that on *Saturday* laſt he was at *Bath* with an Army of ſeven or eight thouſand men, wherewith he reſolveth to ſtop the torrent of *Heptons* furious proceedings in that County.

His Excellency the Parliaments Lord Generall, had the laſt weeke ſent out a thouſand Horſe, and two thouſand foot towards *Oxford* to obſerve the poſture of the Enemie there, whither being come, they faced the Towne, and uſed all the provocations they could to eliciate the Enemy, which they durſt not doe, and ſo after ſome houres expectation in vaine, they returned again to their Quarters: whereby we may perceive, that notwithſtanding the Cavaliers great brags, they dare not trie their unrighteous cauſe in a ſet battell, but whatſoever they do is by cowardly-ſtealth, and upon great advantage, their wicked cauſe not ſuffering them to have more couragious hearts.

Out of the *Downes* they write, that they have had as well a Conſpiracy at ſea, as we have had at Land, for there was lately found in one of their great ſhips called the *Martin*, a Commiſſion under the great Seale of *England*, to command the Officer of that ſhip, to deſert the Earle of *Warwicke* and to go to *Falmouth* in *Cornwall*, wherein alſo he was promiſed halfe the value of the ſaid Ship with the appurtenances if he would comply and obey that Command.

From *Norwich* they write, that at *Windham* a Towne ſome ſix miles from thence, a Malevolent and diſ-affected perſon was apprehended, and ſhould have been carried to *Buckenham* Caſtle, but about 200. lewd people thereabouts roſe up and reſcued him, by which meanes he eſcaped, and that the commotion was ſo great amongſt them, that the City of *Norwich* was faine to ſend one of their Captaines with many Musketiers to quiet them, at whoſe appearance, that unruly multitude preſently disbanded und vaniſhed, whereby that Towne is reduced to its former repoſe and tranquility.

Wedneſday, June 21.

From *Mancheſter* in *Lancaſhire* they write, that Colonel *Aſton* hath taken two Caſtles in the North part of that County, the name of the one being *Hornby*

Hornby Caſtle, and of the other *Thurland* Caſtle, where he hath taken Sir *John Girlington* a ſtrong Malevolent in thoſe parts, and alſo much money and plate; with many diſ-affected Ladies and Gentle-women, who were fled for ſhelter into thoſe Caſtles; and that he is not yet returned to *Mancheſter*, becauſe he intendeth to free all the ſuſpected places of that County, from all the Earle of *Derbies* open favourers and adherents.

Out of *Shropſhire* they write, that the trained bands in *Shrewsbury* mutter againſt the Papiſts that are ſuffered to reſide in that Town, and that the Lord *Capell* hath been at *Wrexham* in *Denbighſhire*, where he inforceth the Welchmen to ſerve him, & that he alſo Preſſeth others in *Shropſhire* and conſtraineth them (againſt the Lawes of the Land) to come into his ſervice.

The Lady *Aubigny*, who brought the late Conſpirators Commiſſion from *Oxford*, is committed cloſe Priſoner into the Cuſtome-Houſe, where ſhe hath been examined by Maſter *Pym* and Maſter *Glyn* the now Recorder of *London*.

Sir *Hugh Pollard*, who was ſome while ſince taken at *Modbury* in *Devonſhire*, and from thence ſent up to the Parliament, and by them committed to the Counter in the Poultry, is found to have a hand amongſt the *London* Conſpirators, whereupon the Parliament hath freed him out of the Counter, and committed him to the ſafe cuſtody of Captaine *Vaughan* in Cornhill, becauſe they finde that private Houſes are ſafer places for them, then priſons or Counters.

Captaine *Rainsborow*, Commander of the great ſhip called the Lyon, hath taken a Ship which came out of *Ireland* round about *Scotland*, with 200. Iriſh Rebells in her, who were bound for *Newcaſtle*, and hath brought them ſafe into *Yarmouth* in *Norfolke*, & is himſelf in perſon come to give the Parliament notice thereof, who have ſent an Order to the Earle of *Warwicke* preſently to try and execute them.

A perſon of note hath written a Letter out of *Lincolnſhire* to the Parliament, wherein he certifieth, that the Queene is come to *Newarke* upon *Trent*, with twenty two Troopes of Horſe, 2000. foot, nine peeces of Ordnance, and two Morter peeces, and will (as is ſuppoſed) if ſhe can, breake through to the King.

Thurſday, June 22.

His Excellency the Parliaments Lord Generall, to take away all the controverſies and differences between the Commanders in the Counties of *Lincolne*, *Leceſter*, and *Nottingham*, hath ſent Sir *John Meldrum* a Scottiſh man to Command there in chiefe. This Noble Gentleman hath hitherto ſhewed

himſelfe faithfull and valiant in the Parliaments and Kingdomes Cauſe, and will no doubt (by Gods grace) fully proſecute the worke in thoſe parts. His valour and fidelity have been throughly teſtified, at *Portſmouth*, *Hull*, *Edgehill*, and in other places.

The Parliament hath received a Letter from their Lord Generall, wherein his Excellencie informeth them of the late fight at *Chimner* in *Oxfordſhire*, and that there was not aboue 45. ſlaine on both ſides, and that each party hath taken ſome priſoners, whereof one of the Earle of *Barkſhires* ſonnes was of the greateſt note amongſt the Cavaliers.

From Sea the Information is, that to the weſtward, ſome of the Earle of *Warwickes* Fleet hath taken the Admirall of *Falmouth*, who is no other then the Arch-Pyrat of that Harbour, and hath done much miſchiefe upon the Weſt-coaſtes and was now caught roving upon the ſeas after ſuch *Engliſh* ſhips that have not the Kings Warrant, and to the Northward, other ſhips of the ſaid Earles Fleete, have taken ten *Newcaſtle* ſhips, that were carrying of coales from thence, into *Holland*, *France*, and to *Dunkirke*.

From *Nottingham* it is informed, that Sir *John Meldrum*, whom the Earle of *Eſſex* hath made Commander in Chiefe in thoſe parts, hath apprehended Captaine *Hotham*, & commited him to the Caſtle there, by an eſpeciall comcomand from his Excelency and the Parliament, or divers miſdemeanors by him committed, for which the Honorable Houſe of Commons have impeached him: as firſt, for his ſending a Challenge to the Lord *Grey* of *Groby*. Secondly, for plundering the Parliaments friendes in *Lincolnſhire* and *Yorkſhire*. Thirdly, for turning his Canon againſt Colonell *Cromwell*. Fourthly, for having correſpondency with the Cavaliers at *Newarke* upon *Trent*, &c.

This day, the Honourable Houſe of Commons perfected their Articles of Impeachment of high Treaſon againſt the Queene, and tranſmitted them to the Noble Peeres, and intend with all poſſible conveniencie, to make full and cleare proofes of them againſt her.

Friday, June 23.

From *Gaunt* in *Flanders* they write, that the *French* have ſtraitly beſieged *Thionuille*, which is a Towne that lieth betweene *Loraine* and *Luxenburg*, being of great conſequence for Paſſage in and out of *Germany*, and that they have notice, that ſome blowes have beene given before the ſaid Towne of *Thionuille*.

Further they write from thence, that the Prince of *Orange* hath landed in the *Poulder van Naman* hard by *Hulſt*, which lieth betweene the Seas of *Gaunt* and *Antwerpe*, about foureſcore Troopes of Horſe, with their Ammunition

munition, and about eighteene or twenty thousand foote, and that they are flying up and downe in other places, and that by the next Post they shall be able to informe us of some action in one place or other there.

Out of *Scotland* it is Informed, that the states there have received an Inhibition from *Oxford*, forbidding them to Assemble on the 22. of this Instant, according as they had resolved, and that particular Mandates are also sent from *Oxford* to every Lord in that Kingdome, requiring and commanding them not to meete at the Assembly, nor to permit any Forces to be raisaid amongst them, which, how they are obeyed, the next Informations from thence will give us ample Intelligence.

From *Amsterdam* in *Holland* they write, that the Queene of *England* hath written to the States Generall of the United Provinces, humbly desiring them, that shee may be againe re-admitted into their Dominions, but whether this be true or no, is much to be doubted, because our Intelligence is, that shee is lately come to *Newark* upon *Trent*, which is much out of Her way thither, besides how shee can escape the Earle of *Warwicks* ships when shee puts to sea, may be as much doubted; but whether it be true or not, it is certaine that they have written so from *Amsterdam*, as appeareth by their Letters from thence.

The Inhabitants of the County of *Kent*, have raised 500. men more for the defence of the King and Parliament, and this day they were all to meete at *Gravesend* which is their *Rendezvous*, from whence they were to be conveyed in Barges to *Brainford* in the County of *Middlesex*, and from thence they are to march to *Thame*, to his Excellencie the Parliaments Lord Generall, to recreut his Army, and every man of them is furnished with money for some weekes pay, to defray their charges.

Saturday, June 24.

From *Chesterfield* in *Derbishire* they write, that the Earle of *Newcastles* Souldiers there have summoned in, all the Carts and Waines, thereabouts to carry away all the lead that is drawne out of the Mines in those parts, to *Newarke* upon *Trent* which is very heavy newes, for it will not onely undoe all the poore Miners in that part of the Country, but also utterly spoile all the Traders and Trafiquers in that Metall, who have no other livelyhood but by the same.

The Inhabitants of the County of *Essex*, are raising more men to send to his Excellency the Parliaments Lord Generall, to re-inforce his Army, and they

they are ſo willing to teſtifie their readineſſe to fight for the King and Parliament, that ſome Townes there ſend 40. men, other 30. and ſome twenty, and ſmall Villages afford ten men a piece for this ſervice, and thoſe forces intend to take ſix weeks pay in their pockets to ſuſtaine themſelves, becauſe they will not be burdenſome to the Parliament, nor the City of *London*, and they are ſo deſirous to free the King from the bondage and ſlavery of evill Councellours and Cavaliers, that they are fully reſolved to adventure their lives in the proſecution of thoſe intents.

From *Nampwich* in *Cheſhire* they write, that Sir *William Brereton* is begining to beſiege the City of *Cheſter*, for he hath ſent ſix Troopes of horſe to lie in *Boughton* within a mile of it, and hath cauſed ten Waine-loads of Muſkets to be brought from his ſhip at *Leverpole* to *Nampwich* to arme his foote, and the reſt of his armes and ammunition he hath left at *Warrington* in a place of ſafety; to ſend for them when he needeth.

Out of *Shropſhire* it is Informed, that the Lord *Capell* hath made a fearfull ſtirre amongſt the poore *Welchmen* in *Denbighſhire*, to make them to ſerve him, for he hath hanged ſome, and impriſoned and fined others, but all to little purpoſe, for they like him not nor the ſervice he would put them upon, and that he hath intertained 80. of the *Iriſh* Rebells into his Army at *Malpas* in that County.

From *Warwick* they write, that the Inhabitants thereof are entrenching and fortifying that Towne, and that Souldiers there have demoliſhed the great Croſſe within the Towne, and alſo *Guyes Croſſe* without, and that they have broken downe all the Images and pictures in the Church and glaſſe windows thereof.

Printed by *G. Biſhop*, and *R. White*.



Die Veneris 16°. Iunij, 1643.

IT is this day Ordered by the Lords in Parliament, That Mr. *Calamy* is hereby desired to Print and publish his Sermon Preached before their Lordships in the Abby Church in *Westminster* on Thursday the 15th. of this instant *Iune*.

Iohn Browne, *Cleric. Parliamentorum.*

I Authorise *Christopher Meredith* or his Assignes to print my Sermon above-named, and no man else.

EDMUND CALAMY.

This is entred according to Order.
Henry Walley.

THE 3

NOBLE-MANS PATTERNE

Of true and reall Thankfulneſſe.

PRESENTED

In a SERMON Preached before the Right Honourable Houſe of LORDS;

At their late ſolemne day of thankſgiving, *Iune* 15. 1643. For the diſcovery of a dangerous, deſperate and bloody deſigne, tending to the utter ſubverſion of the PARLIAMENT and of the famous City of LONDON.

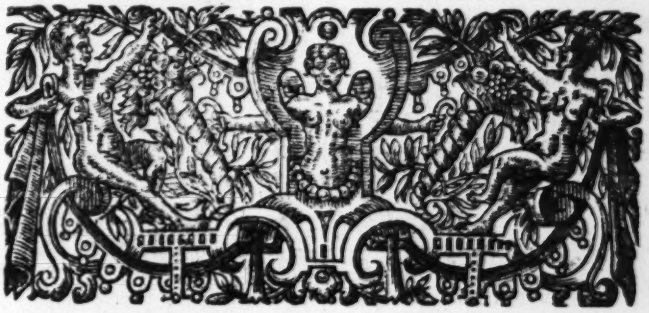
By EDMUND CALAMY, B. D. Paſtor of *Aldermanbury* in *LONDON.*

Publiſhed by Order of that Houſe.

LUK. 1. 74, 75.

That we being delivered out of the hands of our enemies, might ſerve him without feare, in holineſſe and righteouſneſſe before him all the dayes of our life.

LONDON,
Printed by *G. M.* for *Chriſtopher Meredith* at the Signe of the Crane in *Pauls* Church-yard, M. D C. XLIII.



TO THE RIGHT HONOVRABLE *Houſe of* LORDS *Aſſembled in* PARLIAMENT.

IF *all* Noble-men *were as good and religious as they are preſented to the World in the* Epiſtles *prefixed to the Books that are dedicated to them, we ſhould not have ſo much cauſe to complaine of great mens Iniquities, or of poore mens flatteries.* S. Auguſtine *in his Booke of Retractations, Retracts it as a great fault, that when he dedicated a Booke to* Mallius Theodorus, *he praiſed him more then he deſerved, though he confeſſeth that he was* doctus vir & Chriſtianus, *a Learned and Chriſtian man: It is none of the leaſt miſeries of great men, that they*

want faithfull friends to tell them their vices as well as their vertues. King Ahab *had* 400. *flattering Prophets who were the cause of his ruine. Hence is that old Proverbe, that there are onely two things that never flatter great men,* Death *and* Horses. *For* Death *seizeth upon great as well as small. And a* Horse *will cast downe a great man as well as any other, if he rides not well. This Sermon speakes* plaine language, *and this is the only Reason (for ought I know) that it received such* kind acceptance, *for otherwise it wants that neatnesse of phrase, and eloquence of speech which such* Noble Auditors *are accustomed unto. I have often heard of* Great men, *that complained upon their* Death beds, *that none would tell them of their faults, but never of any that complained hee was told too much.* Theodosius *the* great Emperour *confesseth of S.* Ambrose, *notwithstanding his severe carriage towards him,* Solum novi Ambrosium dignum Episcopi nomine; *That he knew none worthy of a Bishoprick but* Ambrose.

Theod.

It is a custome to send Sermons out unto publike view under the Patronage *of some* Noble-man *or other. This Sermon hath this* preheminence, *That it comes forth under the* Patronage, *and by the commands not only of one* Lord, *but of a* House of Lords. *The Lord make it to obtaine that end for which it was preached! That you (my Lords) may make* Joshua's choise

your

your choiſe. *The ſubject matter of the Sermon is very common and ordinary. But herein I follow the example of* Chryſoſtome, *who when he was made Patriarch of* Conſtantinople, *the firſt Sermon that he preached before the Emperour* Arcadius *and the great Courtiers, was a Sermon of* Repentance. *This is the meſſage that I have received (ſaith* Chryſoſtome) *from my Maſter Chriſt to deliver unto you.* Repent for the Kingdome of God is at hand. Hæc autem non dubitabo vobis aſſiduè revocare in memoriam. Hæc neminem reverentes neque potentes aut divites timentes ad vos loquemur. *The Lord beſtow this great grace of* Repentance *upon you, and inable you to ſerve God with all the* ingredients *mentioned in the following Sermon! Two things I would deſire your Lordſhips alwayes to remember.*

1. That the beſt way of thankfulneſſe for mercies received, is to ſerve the God of thoſe mercies, and to ſerve him with the mercies we receive from him.

2. That the beſt way for the Houſe of Lords to proſper, is to indeavour earneſtly and faithfully to reforme the Lords Houſe, your own houſes, and firſt your ſelves.

Some things I have added which were not preached, which relate to all men in generall as well as great men,

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Some things I have added which were not preached, which relate to all men in generall as well as great men,

which

which I then omitted for brevity ſake, but have here interſerted I hope without offence, that ſo this Sermon which is printed for a generall good, might have ſomethings in it tending to the good of all men as well as great men.

The Great God *make the* Houſe of Lords *as the* Houſe of the Lord *wherein ſervice may be done* to God, and for Gods cauſe. So prayeth

Your Honours much obliged

Spirituall ſervant

Edmund Calamy.

A THANKS-GIVING SERMON PREACHED Before the Right Honourable the House of Lords.

Ioſh. 24. 15.

But as for me and my houſe we will ſerve the Lord.

WE are here met this day to keepe a *day of Thankſ-giving*, to keepe a Heaven upon Earth, to doe that for a day, which is the worke of Angels and arch-Angels to all eternity. We have had many dayes of *Hoſannah's* and now we are to keepe one day of *Hallelujah's*. It hath pleaſed God of his great goodneſſe to diſcover a *dangerous* and *deſperate Plot*, tending to the utter ſubverſion of the Parliament, of the famous City of *London*, of the Army, of the whole Kingdome, and which is above all to the utter ruine of the true reformed Proteſtant Religion. We are here aſſembled to give God the praiſe of this Deliverance. Now that this duty may be performed after a pious and

Chriſtian manner to the praiſe of that God whom we come to praiſe, I have choſen this Text. For I am clearely of this opinion, that as there is no duty more excellent then this of Thanki-giving.

For it is the *duty of Heaven*, and not only ſo, but the Pſ.50.23. *preferment of Heaven*. It is a duty that honoureth God, and it is the higheſt honour that God can put upon us, to give us leave to performe this duty. It is a duty that *Adam* ſhould have performed, though he had never fallen. It is a duty that ſhall laſt for ever and ever. It is a comely duty. It Pſ.33.1. is a pleaſant duty. It is the higheſt expreſſion of our love to Pſ.147.1. God: It is the ſureſt evidence of our election (*For that man that loves the worke of Heaven upon earth, ſhall certainely goe to Heaven when he leaves the earth.* Now the worke of Heaven is to praiſe God.) It is the only rent penny which God requires for all the bleſſings hee beſtowes upon us.

And yet notwithſtanding all this, I conceive there is no one duty wherein God is more diſhonoured, or his name more prophaned then in this duty. The world is full of *Thanking of God, bleſſed be God, praiſed be God.* But I beſeech ye tell me. Are we not formall in this duty? Doe we not content our ſelves with the bare Carkaſſe, and outſide of praiſes? Doe we not take Gods name in vaine, while we are bleſſing his name? Doe we not content our ſelves with a *drop* of praiſes for a *ſea* of mercies? Do we not praiſe him with our lips, while we diſpraiſe him with our lives? Are we not like unto Actors upon a ſtage that now play one part, and by and by act a quite contrary part? While we are at Church we ſeeme to cry *Hallelujah*, and with the Jewes to ſing *Hoſannah*. But aſſoone as ever we come out of the Church, are there not many that will with the Jews cry *Crucifige*, acting the quite contrary part, and curſe, and ſweare prophanely by that God whom they

bleſſed

bleſſed at Church? The devill was the firſt that ever named Gods name in Scripture, and one of the firſt that ever confeſſed Chriſt to be the Sonne of God, and yet he was a devill for all that. It is a *devilliſh* thing to *praiſe God with our lips*, and *ſerve the devill with our lives*. Now therfore for the avoiding of this great ſin, and for the raiſing up of your hearts to praiſe God, not only with your *lips*, but with your *lives*, I have pitched upon theſe words, which I may very well call, *A rare plat-forme*, and *excellent pattern of true and reall thankfullnes*. For this is to thanke God as we ought to do for his goodnes, to become good our ſelves. Then wee praiſe God aright, when wee dedicate our lives to his praiſe, and become a people of his praiſe. *Ioſiah* did not only offer a thank-offering, *but he commanded* Judah *to ſerve the Lord God of* Iſrael. It is not enough to thanke God for a *mercy*, unleſſe we *ſerve* him with that *mercy*. It is not the ſinging of a *thouſand Pſalmes* will praiſe God ſo much for this *Deliverance* as the *mortifying of one luſt*. Let the drunkard praiſe God this day by ſacrificing up his drunkenneſſe as a Thank-offering. Let the ſwearer and the Adulterer forſake his ſwearing and his Adultery, as a teſtimony of his Thankfullneſſe. God hath bin reall in his mercies to us, let us be reall in our thankes to him. Let us with this famous and noble *Prince* in my Text enter into a ſolemne Covenant, and reſolution for the time to come, in ſence of Gods goodneſſe towards us for the time paſt, to become the true and faithfull ſervants of God, and though all the world ſhould ſerve ſinne and the Devill, *but as for you and your houſe, you will ſerve the Lord*.

2 Chron. 33.16.

In the words themſelves we have two parts.

Firſt, *The ſubſtance of* Joſhuah's choice; and that is, *To ſerve Iehovah*. *Ioſhuah* doth not only chooſe to be *ſaved by* Jehovah, but to *ſerve* Jehovah. There is no man ſo wicked,

ked, but he would be glad to be ſaved by God, but you muſt know that that man ſhall never have Chriſt for his *Saviour*, that will not have Chriſt for his *Lord* and *Maſter*. He that will not follow the *example* of *Chriſts life*, ſhall never be ſaved by the *merit of his death*. If Chriſt be not *thy* Jacobs *ſtaffe to guide thee to Heaven*, he will never become as a *Iacobs ladder* to carry thee up to Heaven.

2. We have ſix rare circumſtances in *Ioſhuahs* choice.

Firſt, The perſon that made this choice, and that is *Ioſhua* the chief Ruler of *Iſrael*.

2. The latitude and circumference of this choice, *I and my houſe*, not *himſelfe* without his *Family*, nor his Family without himſelfe. But himſelfe and his Family. And firſt himſelfe, and then his Family.

3. The firmneſſe and ſtability of *Ioſhuah's* choice, Wee *will* ſerve the Lord. Not only *we deſire* to doe it. But we are *fully reſolved* to do it.

4. The publickneſſe of *Ioſhuah's* reſolution. *Ioſhuah* doth not only chooſe in his heart to ſerve the Lord, but makes open proteſtation and profeſſion of it, before all the *Lords and Commons* of *Iſrael*. For theſe words were ſpoken in a *Parliamentary Aſſembly*, when all the Tribes and Heads of the Tribes of Iſrael and Judges and Officers were preſent, as you may reade *v.* 1.

5. The *ſpeedineſſe* of *Ioſhuah's* choice. *Ioſhua* puts the *Iſraelites* to chooſe. *Chooſe you this day whom ye will ſerve*. But as for himſelfe he was already reſolved. *Ioſhuah* had not his Religion to chooſe as many have, he did not demurre upon it, his choice was already made: *Chooſe you; but as for me and my houſe we will ſerve the Lord*.

6. The *ſingularity* of *Ioſhuah's* choice. This [*But*] is put downe by way of oppoſition, Chooſe you whither ye will ſerve the true God, or the gods of the *Amorites*. *But* as for me I am reſolved for my ſelfe and my Family to ſerve the Lord,

Lord, though all the Lords and Commons of Israel should renounce his service.

The time will not suffer me to speake distinctly of every one of these parts. I will therefore summe them up for brevity sake into this one doctrinall Conclusion.

That it is the duty of all men, but especially of such as are Joshuah's, *such as are Rulers and Nobles, to ingage themselves and their Families to serve God resolutely, speedily and publikely, maugre all opposition to the contrary.* Doctr.

This is a Doctrine that needs *Application* rather then *Explication*. A Doctrine that I have chosen, not to *feed your heads with curious notions*, but to *feast your hearts with solid nourishment*. For the Explicatory part, I will only propound 3 things.

First, I will shew what it is to serve God. 1.

Secondly, I will shew the necessity that lies upon *all men as well as great men* to serve God, and to serve him with the golden circumstances of the Text. 2.

Thirdly, I will shew the necessity that lyes upon *great men*, as well as others, and rather then others to obey this Text. 3.

First, What it is to serve God. The first part of the explication.

For this you must know that the service of God is not a naturall action, wherein the doing of the worke is all that is required. As nothing is required of the fire, but to burn, because it is a naturall action. But it is an action of Religion, wherein the manner of doing is the chiefe halfe of the duty, and that which makes our serving of God to be a sweet perfume is not the *serving*, but the *right serving* of God. Now the right serving of God is to serve him according to his *owne Direction*, both for the *matter* and the *manner* of his service. It is a maxime in nature, Every master is to be served according as himselfe commands, and if the servant prescribe to his master, how he will serve

him, he becomes his *Maſters Maſter*. In the civill Law a ſervant is ſaid to be ἀπρόσωπος, ſuch a one that ſuſtaines no perſon, but is a dependant and adjunct to his Maſter, to accommodate his will to the will of his Maſter. It is a ſaying of *Socrates*, If there be a God he muſt be worſhipped, and if he be worſhipped, he muſt be worſhipped according to his owne will, or elſe we doe not worſhip him at all. *Moſes* built the Tabernacle according to the pat-
1 Chro. 28 12, 19. terne in the Mount. And *David* when he built the Temple, received a patterne of it from the Spirit of God in writing. The nature of man is prone to worſhip God by Crucifixes and Images, and by wayes of our owne deviſing. But this is not to ſerve God, but to goe a *whoring*
Mat. 15 9. *after our owne inventions*, as the phraſe is, *Pſalm.* 106. 37. For indeed it is *ſpirituall whoredome*, and it is an exalting of our wiſedome above Gods. It is *vaine-ſervice*, and there-
Col. 2. 23. fore cannot pleaſe God. It is *will-worſhip* and of no *account with God*. It is a ſervice that is ſo farre from bringing us to
Col. 2. 18. Heaven, that it will *beguile us of Heaven*. This then is to ſerve God, to ſerve him according to his own way, both for matter and manner.

Queſt. Now if you aske me; What is that way wherein God would have us to ſerve him. I anſwer briefly.

Anſw. 1. He that would ſerve God ſo as to pleaſe him muſt mingle 10. Ingredients in his ſervice. And indeed this very act of *Ioſhuah* in chooſing ſuch a maſter as *Iehovah*, and in chooſing to ſtand under ſuch a relation as a ſervant unto *Iehovah* doth neceſſarily imply.

Firſt, That *Ioſhuah* did not onely chooſe to ſerve God, but to ſerve him *undividedly*, to ſerve God and none but God. For in all Elections thoſe whom we do not chooſe we refuſe. And therefore *Ioſhua's* chooſing to ſerve the Lord doth imply, that he did refuſe all other Lords and maſters. This is plaine in the beginning of this verſe. *And*

if

if it seeme evill to you to serve the Lord, choose ye this day whom ye will serve, whether the gods, &c. As if he should have said. Ye cannot serve the God of the *Israelites*, and the god of the *Amorites* together. Ye cannot serve God and Idols. *No man saith Christ can serve two Masters*, &c.

2. *Ioshua* did not only choose to serve God undividedly, but also *Everlastingly*. This appeares because he chose an *everlasting Master*. And for this purpose he tells the *Israelites*, verses 19.20. *You cannot serve the Lord for he is a holy God and a jealous God*, &c. *If ye forsake him he will consume you*, &c. As if he should have said, If you intend to serve God, you must never reuolt, but keep your selves constant for ever to his service, for else he will *turne and doe you hurt and consume you after he hath done you good.* 2.

3. *Ioshua* did not only choose to serve God undividedly and Everlastingly, but also *Faithfully and sincerely*. And this appeares, because he chose such a Master, that is *the heart maker* and *the heart searcher*. This is the difference betweene the *serving of God*, and the *serving of man*; Man can but see the outside, and punish the outside, and judgeth of the inside by the outside. But God is a Spirit, and will be worshipped in spirit and in truth, and judgeth of the outside by the inside. And therefore *Ioshua* tells the children of *Israel*, vers. 14. *Now therefore feare the Lord, and serve him in sincerity and in truth*. As if he should have said, If you intend to serve him, you must serve him in uprightnesse, or else ye doe not serve him at all. For God requires good *aimes* as well as good actions, and he abhorres that service though never so good, if the aime of him that serves him be not good. If a Wife should dresse her selfe in fine apparell to please an Adulterer, this aime of hers makes her action most abominable; Even so all those that serve God, though never so exactly in outward shew if their aime be to please men, or to get their own ends, the 3. Ier. 17. 10.

Lord

Lord abhorres them and their ſervices. God abhorres an hypocrite more then a *Sodomite*, and therefore Hell is provided on purpoſe for hypocrites.

Mat. 24. 51.

4. 4. *Ioſhua* choſe to ſerve God *Zealouſly*; And this appeares, becauſe he choſe to ſerve the *living God*, he did not chooſe to ſerve Idols, but *to turne from dead Idols to ſerve the living God.* Now the living God expects not only living but *lively* ſervice, 1 *Pet.* 2.5. A man may be a living man and yet not lively, but God expects *lively ſervice*, and ſuch as are active and lively in his ſervice, ſuch as are *fervent in ſpirit as ſerving the Lord*, Rom. 12.11. As if he ſhould ſay; You are not fit to ſerve the Lord, unleſſe you be fervent in ſpirit, *boiling hot in ſpirit*, as the word ſignifies.

5. 5. *Ioſhua* choſe to ſerve God *Reverently* and *reſpectfully.* And this appeares, becauſe he calls himſelfe *a ſervant of God*, not a *ſonne*, not a *friend.* Now you know it is a neceſſary ingredient in a ſervant to keep his diſtance, and to carry himſelfe reſpectfull of his Maſter, to ſerve him with reverence and godly feare, *Heb.* 12.28.

6. 6. *Ioſhua* choſe to ſerve God *Chearfully* and *freely*; For this is another property of a good ſervant, *Pſalm.* 100.1. *Serve the Lord with gladneſſe*, Deut. 28.47,48. We muſt make it our meate and drinke, our Heaven upon Earth to ſerve God.

7. Seventhly, To ſerve him *diligently and laboriouſly*: This is another property of a good ſervant; It is ſaid of the 12. Tribes, *That they ſerved God inſtantly day and night.* The word in the Greeke is, They ſerved God with an outſtretched neck.

Act 26 7.

Deut. 29.1

8. Eighthly, To ſerve God *Vniverſally in all things, At all times, and in all places, and with all our faculties.* Firſt, *In all things*, though never ſo *irrationall* to fleſh and blood, though never ſo *dangerous*, though never ſo *coſtly.* Such

a

a ſervant was *David* that fulfilled all the wills of God. Act. 13. 22. 2. As in all things, ſo *at all times*; In time of proſperity as well as adverſitie, and in time of adverſitie as well as proſperity. For the God whom we ſerve is *the ſame in all times*, he alters not, no more muſt his ſervants. 3. In all places, in private as well as publike; For God is a Maſter that filles all places. If thou canſt find out a place where God doth not ſee thee, there it ſhall be lawfull for thee to ſerve the Devill. 4. *With all the faculties* of thy ſoule and body. This note of univerſality though it be a plaine one, yet is of marvellous conſequence, and it is both διαιρετικὸν and διακριτικὸν. It is the beſt *diviſive difference* to divide a Sheepe from a Goate, And *conſtitutive*, to conſtitute a faithfull ſervant of God, who is one that *in all things*, *at all times*, *and in all places*, *with all his faculties* gives up himſelfe to Gods ſervice. That can ſay as that Dutch Miniſter *Baldazzar* did to *Oecolampadius*, *Veniat verbum Domini & ſubmittemus ei ſexcenta ſi nobis eſſent colla.* Let God ſpeake, and though we had ſix hundred necks, yet we will make them all ſtoope to the obedience of him.

πάντα θελήματα.

Ioſhua choſe to ſerve God *Abſolutely and Inconditionally.* 9. For God is a Maſter that cannot erre in his commands, and therefore he muſt be obeyed without examining of what he commands, with blind obedience. *Sufficit pro univerſis rationibus Deus vult.* This is reaſon ſufficient, the unerring God will have it ſo. This is the beſt ſighted obedience. Man may erre in his commands, and therefore is to be ſerved with limitations and examinations. *They doe befoole themſelves* (ſaith *Lactantius*) *that follow the judgement of their leaders without judgement, which is the propertie of Sheepe rather then of reaſonable men.* It is a good ſaying of Sir Thomas More, *I will not pin my ſalvation upon any mans ſleeve, becauſe I know not whither he will carry it.* But

God muſt be obeyed without an If: with abſolute, inconditionall, unexamined ſubjection, this is to ſerve God as God.

10. *Ioſhua* choſe to ſerve God tranſcendently and Angelically. To doe his will on earth as it is done in Heaven. For he is *Iehovah* that gives being to all, the great God of the whol earth, and therefore is to be ſerved with ſuper ſuperlative ſuper tranſcendent ſervice, καθ' ὑπερβολὴν εἰς ὑπερβολήν.

Theſe are the 10. Ingredients of *Ioſhuas* choice, theſe are as a *ten ſtringed Inſtrument* to make our ſervices melodious harmony in Gods eares. Let us ſtrive to remember them, becauſe they are the foundation to the building that followes. We live in an age wherein every man will profeſſe that he ſerves God. But I beſeech you remember that unleſſe you adde theſe 10. *Ingredients*, ye doe not ſerve him, but grieve him. Ye dee not ſerve him, but doe him *diſſervice*, unleſſe ye ſerve him undividedly, everlaſtingly, ſincerely, zealouſly, *&c.*

Before I leave this point I muſt adde one thing, That there are 2. properties of a ſervant that muſt not be in Gods ſervant. Firſt, a ſervant ſerves his Maſter with a ſlaviſh feare, but we muſt ſerve God with a godly feare, *Heb.* 12.28. Secondly, a ſervant loves his Maſter with a mercenary love, he ſerves his Maſter as a hireling for his wages. But Gods ſervant muſt ſerve God with a filiall love. He that ſerves God only for Heaven, *ſells his ſervice to God*, as *Pariſienſis* ſaith, *Et eſt inter illum & Deum negotiatio quædam.* Not but that a true ſervant of God may have an *eye* to the *recompence of reward*, as *Moſes* had; but he muſt have but one eye upon the reward, not both, and the left eye too; For our chiefe and laſt aime muſt be at Gods glory. And the reaſon is, becauſe Gods ſervants are alſo his *ſonnes* and heires, and therefore as we muſt ſerve him with the ſubjection of ſervants, ſo we muſt ſerve him with the affection of ſonnes. Let us remember that

that we are his ſervants, that we may ſerve him with reverence, diligence and exact ſubjection, but remember alſo that we are his ſonnes to ſerve him with filial feare, love, hope and faith. And this is the right ſerving of God, to ſerve him with a ſervant-like ſubjection, and with a ſonne-like affection.

The ſecond thing propounded in the Explication, is to ſhew the *neceſsity that lies upon all men as well as great men to ſerve God*, and to ſerve him with all theſe Ingredients. For though *Ioſhua* did freely chooſe to ſerve the Lord, yet it was not free for *Ioſhua* to chooſe whether he would ſerve God or no. For we are all bound to doe God homage and ſervice. This is *primum* and *totum officium hominis*, This is the chiefe and the *whole of man*, Eccleſ. 12. laſt. We are all bound to this ſervice by a 6. fold bond. The ſecond part of the Explication.

Firſt, by the *bond of Creation*. It is a fundamentall errour to think that we are borne chiefely and ultimately to ſeeke our own happineſſe. God made man to ſerve him, and to ſeeke his owne happineſſe in Gods happineſſe, and his owne glory in Gods glory. It is God that hath made us, and not we our ſelves, we are his *workemanſhip*, and therefore it is our duty to improve all our parts and gifts to the ſervice of that God from whom we have received all. As all Rivers returne to the Ocean from which they firſt came. And as *Aulius Fulvius* ſaid to his ſonne when he found him in the conſpiracie of *Catiline*, *Non ego te Catilinæ genui ſed patriæ*. So doth God ſay to every man, I did not give thee a ſoule and body to ſerve ſinne withall, but to ſerve me withall. *Quot membra tot ora*, ſo many members of our bodies, ſo many faculties of our ſoules, ſo many mouthes to call upon us to ſerve God withall. 1.

Secondly, It is our duty to ſerve God, not only for our own creation, but for the *creation of the whole world*. For God made all the world to ſerve man, and man to ſerve 2.

him with all the world, and for all the world. He made the Sunne, the Moone, the Fire and the Water, *&c.* to be ſerviceable to man, and therefore man muſt ſerve God, becauſe he hath given all theſe to his uſe, and he muſt ſerve God with all theſe, improving them all to his ſervice. *Quot creaturæ, tot ora,* ſo many creatures as there are in the world, ſo many mouthes to call upon us to ſerve God, and to ſerve him with all the Ingredients before named.

3. Thirdly, We are bound by the *bond of Redemption. For we are therefore delivered out of the hands of our enemies by Ieſus* Luk. 1. *Chriſt, that we ſhould ſerve him in holineſſe and righteouſneſſe* 74, 75. *all the dayes of our life. Quot inimici, tot ora.* So many enemies as we are freed from by the death of Chriſt, ſo many mouthes to call upon us to ſerve Jeſus Chriſt. And in this ſence the very Devill himſelfe, and Hell it ſelfe (as we are redeemed from them) doe call upon us to ſerve God, and to ſerve him faithfully, *&c.*

4. Fourthly, We are bound by the *bond of Sanctification.* For this is the end of our ſanctification, That we might have grace to ſerve him ſo as to pleaſe him, *Heb.* 12. 28. *Quot gratiæ, tot ora,* ſo many graces as God hath planted in thee, ſo many mouthes to call upon thee to ſerve God. For *who goes to warfare at his owne charge?* ſaith the Apo- 1 Cor. 9. 7. ſtle, *Who planteth a Vineyard and eateth not of the fruit thereof? Who feedeth a flock and eateth not of the milk of the flock?* If God hath planted the graces of his Spirit in thy ſoule, he lookes to reape the fruit of his own plantation and huſbandry by thy holy ſerving of God.

5. Fifthly, We are bound by the *bond of Gratitude. Quot beneficia, tot ora,* ſo many mercies as we have received from God, ſo many mouthes to call upon us to ſerve God. For every mercy is as a *needle,* ſaith S. *Auſtin,* to ſow God and Man together. Man and God are ſeperated by diſobedience, but mercy is as a needle to ſow God and Man together

gether againe by obedience. And therefore God makes the deliverance out of *Egypt* to be a forcible motive to the keeping of the ten Commandements. *I am the God that brought thee out of the Land of Egypt, Therefore thou ſhalt have none other gods but me, Therefore thou ſhalt keepe holy the Sabbath day*, &c. So muſt the deliverance wee celebrate this day. It muſt be as a *golden Cord* to tye us to ſerve God more devoutly, more reſolvedly then ever. Every Deliverance binds the delivered according to the quantity and quality of the Deliverance. God hath given us Deliverances of all ſorts, and of all ſizes for to oblige us to his ſervice. Wee have had temporall and ſpirituall Deliverances, old and new Deliverances. Theſe two laſt yeares have been *made up all of Deliverances*. And to ſinne willingly againſt God after ſuch Deliverances as theſe, is a ſinne that takes away all excuſe, Ezra. 9.10. *What ſhall we ſay after this, for we have ſinned againſt thee, q. d.* We have nothing to ſay. And it is a ſinne that will bring univerſall and utter deſtruction, according to that Text, Ezra. 9. 13, 14. *Seeing thou O God haſt given us ſuch a Deliverance as this, ſhould we againe breake thy Commandements, wouldeſt thou not be angry with us, till thou haddeſt conſumed us, ſo that there ſhould be no remnant nor eſcaping.* He that doth not ſerve God the better for this Deliverance, it is pitty he was delivered.

6. We are bound by the *bond of Covenant. Quot promiſſiones, tot ora.* So many Vowes and Covenants we have made with God, ſo many mouthes to call upon us to ſerve him. When we were baptized we entered into a ſolemne Covenant to renounce the Devill and all his workes, and to be Chriſts faithfull Souldiers unto our lives end. And every time we receive the Sacrament of the body and bloud of Chriſt, we renew our vowes and covenants. And it is 6.

not a weeke ſince *Ye entred into into a ſacred and ſolemne Promiſe to amend your lives.* The Vow of God is upon you. And therefore I may ſay as Chriſt doth, *Give unto God the things which are Gods.* If ſervice be not due doe not give it him, but if it be due it is injuſtice to deny it him. We are all *ſervi nati, ſervi empti, jurati, fœderati, conſecrati, conducti.* We are all the *borne ſervants of God,* and better we had never been borne, if we doe not ſerve him. We are all the
Phil. 2. 7. *bought Servants of God,* Chriſt hath bought us with a dear price, even with his owne precious bloud, he became not only a *man,* but a *ſervant,* to buy us to be his ſervants. We are the purchace of Jeſus Chriſt, and it is a high act of *Robberie* to deprive him of his purchaſe. We are the *ſworne Servants* of God, and we are forſworne if we doe not ſerve him, and ſerve him aright as we ought to doe. We have taken a *Covenant* to ſerve him better, and we are *Covenant-breakers,* if we doe not ſerve him, which is one of
Rom. 1. 31 the black-marks of a Reprobate. We are *conſecrated to the ſervice of God,* and dedicated to him by our baptiſme, and therefore it is a ſin of *ſacriledge* not to ſerve him. We are all the *hired ſervants of God.* All the bleſſings and mercies we receive daily from God are nothing elſe, but Gods *preſſe-mony* to hire us to ſerve him, and it is a ſhame to receive ſuch great wages and to doe no ſervice for it. And thus you ſee what a great neceſſity lies upon all men, as well as great men to ſerve God.

The third part of the Explicatiõ Why great men are bound to ſerve God as well as others.

The third thing propounded for Explication is, *To ſhew the neceſſitie that lies upon great men in particular to ſerve God,* and to ſerve him with all thoſe Ingredients, and with all the circumſtances of *Ioſhuah's* choice. Great men are bound to ſerve God as well as others, and to ſerve God rather then others. Firſt as well as others.

1. Firſt, Becauſe they are Gods creatures as well as others. Bound by the ſix-fold bond before named, as well as o-

thers

thers, they are *ſervi nati, ſervi empti, &c.* and therfore *unjuſt, perjured and ſacrilegious*, if they withdraw themſelves from his ſervice.

Secondly, They muſt *die as well as others*, and death makes all equall. *Diogenes* could find no difference in the grave, betweene the *bones* of King *Philip* and other men, as he told *Alexander* the great.

Thirdly, *They muſt appeare and ſtand before God at the day of Iudgement, to give an account as well as others*, Revel. 20.12. *I ſaw the dead great and ſmall ſtanding before God.*

Fourthly, *There is no man great in compariſon of God.* Though a man may be ſaid to be great in compariſon of his neighbour; yet in compariſon of God all the world is but *as the drop of a bucket.* And if all *Aſia, Africa, Europe* and *America* be but as the drop of a Bucket in compariſon of God, what a little drop of this drop is one great man. There is a greater neareneſſe betweene a *King* and a *toade* then between a King and God. For Toades are Gods creatures, and ſo are Kings, and both finite; but there is an infinite diſtance between the great God, and the greateſt King.

Iſa 40. 15.

Chryſ.

As great men are to ſerve God, as well as others. So alſo rather then others. And that becauſe,

Reaſons why great men are to ſerve God rather thē others.

Firſt, *They have more reaſon then others.* God hath advanced them above others in dignity, honour and wealth, and therefore he expects they ſhould bring more honour to him then others. A King looks to be acknowledged by all, but eſpecially by thoſe who are his Creatures. And therefore *Ceſar* cried out to *Brutus, & tu fili?* What thou my ſonne? So thoſe whom God hath exalted and made as it were gods upon Earth, he looks that theſe gods ſhould not ſerve the Devill, which would be a paradox beyond expreſſion. The higher the Elements are the purer they are.

are. Aire is purer then water, and fire then aire. The higher you are in office and wealth, the holier and purer you ought to be. We doe not expect as much light from a candle as from the Sunne. If God have made thee one of the great lights of the world; he lookes thou ſhouldeſt ſhine and out-ſhine others in holineſſe and righteouſneſſe. It is a wicked opinion that is ſpread abroad in the world, that the greater any man is, the leſſe ſervice he need doe unto God. Hence it is that if we obſerve any little ſparke of piety in great perſons, we are ready to behold it as a blazing Commet, and to cry it up in the ſuperlative degree. But the truth is, the golden Rule of Chriſt teacheth us otherwiſe, *To whom much is given*, (ſaith Chriſt, Luk.12.47.) *much is required.* And you your ſelves require moſt ſervice of thoſe ſervants to whom you give moſt wages. God did not require *ten tallents* of him to whom he gave but *five*, but he required *ten* of him to whom he gave *ten*. All creatures the nearer to God the more perfect they are, the Angels more excellent then men, and the eſſence of men more excellent then beaſts, and beaſts then plants, &c. So the nearer any man is to God in power and greatneſſe, the better, purer and holier he ought to be. Inſomuch that it is reckoned as a great aggravation, That the *hands of the Princes and Rulers were the chiefe in a treſpaſſe*, Ezra 9.2. Their being Rulers did not excuſe, but increaſe their fault. And *Ieremy* tels us, Jer.5.5. *That he would goe to the great men, to ſee if the way of the Lord*, as expecting more goodneſſe from them then others. Of which when he failed, he threatens greater judgements againſt them then others.

2. Secondly, As great men have greater reaſon then others. So they have *greater abilities and opportunities to ſerve God then others.* Now every ability and opportunity is a talent with which we are betruſted, and for which we muſt be accountable. The Wiſe-man tells us, Eccleſiaſt. 7.11. Eccl.7.11.

That

That *wisdome is good with an Inheritance.* Wisdome is good without an inheritance. But it cannot doe so much good when it is seated in a poore man, as when it is joyned with an inheritance. When divine wisdome and honours meet together, they are like apples of Gold in pictures of silver. Riches and greatnesse have made many good men bad, but never any bad man good, and yet they put a price in a good mans hand to doe much good. As a good *musicall Instrument* doth not make a *skillfull Musitian*, but a *skilfull Musitian* can play better upon a good instrument then upon a bad one. If the man be gracious and religious that is great and rich, he will make sweeter harmony and melody in Gods eares, then if he were poore and in a low estate. It is not to be expressed what attractive power there is in the good examples of great men to make others good. Great men are like unto looking-glasses, according to which all the Country dresse themselves, and if they be good looking-glasses they doe a world of good. *When Crispus the chiefe Ruler of the Synagogue beleeved, many of the* Corinthians *hearing of it, beleeved also,* Act. 18.8. When *Shechem* and *Hamor* were circumcised, they quickly perswaded their people to be circumcised also. *Ioshuah's* example in my Text made all *Israel* enter into Covenant to serve God. And if the great-men and the rich-men of the Kingdome would appeare in more number, and more couragiously and resolutely in the great cause of the warre now undertaken by the Parliament, how quickly would the whole Land arise as one man to take part with them. What mighty load-stones were *Nehemiah*, *Ezra* and *Zerubbabell* to draw thousands of people to goe with them from *Babylon* to *Ierusalem* to rebuild the Temple. So much for the Explicatory part.

Now for the Use and the Application. And here I will apply my selfe. First, To all men in generall, not excluding

Use of Reprehension.

excluding great-men. And ſecondly, To great-men in particular, and yet not excluding other men.

First to all men not excluding great men.

First, To all in generall.

This Text ſpeakes a word of Reproofe to all thoſe that make a quite contrary choiſe to *Ioſhuah's* choice, that chooſe to ſerve other *Maſters* and not the *Lord*. And of theſe there are 4 ſorts.

1. Such as chooſe to *ſerve men and not the Lord*. The Apoſtle ſaith, 1 Cor. 7. 23. *Ye are bought with a price, bee not ye the ſervants of men*; which words doe not forbid the civill relation and ſubjection of a ſervant to his Maſter, but they reproove two ſorts of men. 1. Such as ſubject their Conſciences to the ſuperſtitious inventions of men in Gods worſhip, that build their Religion upon mans bare authority. Such ſervants are all the Papiſts that build their Religion upon the Popes infallibility: theſe are ſervants of men. 2. Such as are ſervants to the luſts of wicked men, that ſerve men when they runne in a croſſe line to Gods will. Such were the Subjects of *Nebuchadnezzar*, that at the command of the King worſhipped the golden Image, and ſerved the King and not the Lord. Such was *Pilate* that for feare of diſpleaſing *Cæſar*, delivered up Chriſt to be crucified, though he knew him to be innocent. And would to God we had not many amongſt us that ſell their Conſciences, their Religion, and their Salvation to be panders to the luſtfull, covetous and ambitious deſires of great men! Such were the Nobles of *Cambyſes*. *Cambyſes* had a luſt to marry his owne ſiſter, he ſends for all his councell and asketh, If they had any Law in *Perſia* to allow him to marry his ſiſter? They anſwered, That there was no ſuch Law. But yet there was another Law, *That the Kings of Perſia might doe what they liſt*. Theſe Nobles were ſlaves to the luſt of *Cambyſes*. And if we had not ſuch Nobles and Gentlemen amongſt us, theſe unhappy warrs

1 Cor. 7. 23.

Thus *Ambroſe*.

Thus *Chryſoſtome*.

Ioh. 18. 29

warrs would quickly be at an end. *Alexander* had two friends * *Hephaſtion* and *Craterus*. One loved him as a man, the other as a King. He that loved him as a man, laboured to ſatisfie the Kings luſts, and to pleaſe him as a man in all his deſires, whether lawfull or unlawfull. He that loved him as a King, deſired to pleaſe him in ſuch things which were juſt, and which tended to the Kings honour and the peoples ſafety. Now I demand which of theſe two were *Alexanders* beſt friend? Our Soveraigne *King* hath two ſuch kind of friends. Two ſuch kind of friends had *Rehoboam*, and by hearkning to his Young-men and refuſing the councell of his old and grave Councellours, he ruinated himſelf and his poſterity, which God forbid our King ſhould do.

* φιλαλεξα. δεφιλοβασιλευς.

Secondly, I am to reprove ſuch as choſe *to ſerve the times and not the Lord*, that change their Religion with the times; That will be ſuperſtitious, if the times be ſuperſtitious, and devout or Atheiſticall, according to the times, whoſe Religion is like a *peece of waxe* to be moulded into any frame, according as the times alter and change. Such were the *Samaritans*, that when the Jewes were in proſperity would profeſſe themſelves to be of the Jewiſh Religion, but when the Jewes were in adverſity, they would diſclaime them and their Religion. Many ſuch *Samaritans* amongſt us, that in King *Edward* the ſixt's dayes turned Proteſtants, in Queene *Maries* turned Papiſts, and in Queen *Elizabeths* dayes turned Proteſtants againe. There are thouſands in this age that are *Time-ſervers* and not *God-ſervers*. Many ſuch Miniſters, and many ſuch Magiſtrates, many ſuch people; I have much thought of two wicked ſpeeches, too too much practiſed in theſe our dayes. The one is of a deepe Polititian. *That it was good to follow the truth, but not too neare at the heeles, leaſt it daſh out our braines.* There are many ſuch that would be glad to ſeeme to be religious,

ligious, and to owne the cauſe of Religion, which is now aſſerted by the Parliament, but they are afraid to owne it too publikely or too zealouſly, for feare it ſhould hinder their preferment, and daſh out the braines of their promotions. Another ſpeech is that of the King of *Navarre* to *Beza*, *That he would launch no farther into the Sea of Religion, then he might be ſure to returne ſafe into the Haven.* This is the true *picture* of a *Time-ſerver*, to dive no farther into the deepes of Religion, to appeare no farther in this great cauſe of Religion, then he can be ſure to ſave his eſtate, and to ſave his carcaſſe. I read of the men of Iſſacar, *That they were wiſe to underſtand the times, to know what* Iſrael *ought to doe.* It is wiſedome to *obſerve times*, ſo as to know our duty. But it is damnable wickedneſſe to *ſerve the times* and not the Lord, to ring changes as the times change.

1 Chron. 12.32.

3. 3. To reprove ſuch that chooſe to *ſerve themſelves and not the Lord.* That ſet up themſelves as God, and doe whatſoever is good in their own eyes, and make their *wills their Scripture.* This is αὐθοδοξία and αὐτολατρεία. This is ſelfe worſhip, and ſelfe Idolatry, which is the greateſt Idolatry of all. It is the greateſt curſe under Heaven for God to give a man over to himſelfe to live as he liſt, *Pſalm.*81. 11,12. *Rom.*1.26. I have read of one given over to the Devill for his good, but never of any given over to himſelfe but for his damnation. And therefore *Auſtin* prayeth, *Lord deliver me from my ſelfe!* Let it be our prayer, *Lord give me not over to my ſelfe!*

1 Cor. 5.5

Libera me Domine a me metipſo.

4. Fourthly, I am to reprove ſuch that chooſe to *ſerve ſinne and not the Lord.* It is one thing to be a *ſinner*, another thing to be a *ſervant* of ſinne. A ſervant of ſinne, is one that gives himſelfe over to the ſervice of ſinne, that is bound apprentiſe to ſinne. Obſerve the difference betweene *Paul* and *Ahab*. *Paul* was ſold under ſinne, but it was againſt his will.

Rom. 7. 15.

will. But *Ahab* ſold himſelfe willingly to worke wickedneſſe. Many ſuch *Ahabs* that ſerve ſinne as the *Centurion* ſervants ſerved him, *If ſinne bid goe they goe.* Such a ſlave was *Herod* to his *Herodias*, *Felix* to his *Druſilla.* Such ſervants are ſwearers and drunkards, that are at the ſervice of their Oathes and Cups. There are many men that are ſlaves to the Mammon of iniquity. That doe not only *poſſeſſe money*, but are *poſſeſſed of money*, that are had of money, that with *Iudas* will ſell Jeſus Chriſt himſelfe for 30. peeces of ſilver. There are many that are ſlaves to their preferments, that ſay with *Agrippina* concerning *Nero, Peream ego modo ille imperet.* That ſell their part in Heaven to get a little honour here upon earth. And to ſpeake my mind plainely, there are two ſinnes which are as two mighty Loadſtones to draw hundreds from the Parliaments ſide. *Covetouſneſſe* and *Ambition.* Could the Parliament feed theſe ſinnes as well as they are fed at *Oxford*, our miſerable diſtractions would quickly be at an end. What made *Baalam* goe to *Balak?* At firſt he ſaid, *If* Balak *would give me his houſe full of gold and ſilver I cannot goe beyond the word of the Lord*; but yet afterwards being *mad after the wages of iniquity*, he went and did much hurt to Gods people, but it was to his own ruine at laſt, and this will be the end of all thoſe that are the ſervants of ſinne. The Apoſtle ſpeakes excellently, *For when ye were ſervants of ſinne, ye were free from righteouſneſſe. What fruit had ye then in thoſe things whereof ye are now aſhamed? for the end of thoſe things is death.* In which words the Apoſtle teacheth us, that the ſervice of ſinne is both *ſhamefull and damnable.* Firſt, it is *ſhamefull.* For to ſerve ſinne, is to ſerve the Devill, *Ioh.* 8. 44. Oh that the world would beleeve this, that when they ſerve pride, and covetouſneſſe, and ambition, *&c.* they ſerve the Devill, And therefore *Cyprian* brings in the Devill upbraiding Chriſt, *Oſtende mihi tot ſervos qui tibi*, &c. *Shew*

Numb. 22. 18.

2 Pet. 2. 15.

Rom 6. 20, 21.

Shew me if thou canſt ſo many ſervants that have ſerved them ſo diligently and ſo willingly as I can ſhew that have ſerved me. If the Devill ſhould appeare in humane ſhape, you would think it horrible Idolatry to adore him, and yet when you obey ſinne, you doe this and worſer then this, for ſinne is worſer then the Devill; The Devill is Gods creature, but ſinne hath nothing of God in it. Sinne is the *Devils excrement*, as *Barnard* ſaith; And it muſt needs be a loathſome ſervice to be ſervant to ſo vile a thing. Secondly, It is a curſed and damnable ſervice, *for the wages of ſinne is death.*

Object. How comes it then to paſſe that ſinne hath ſo many ſervants?

Anſw. Becauſe ſinne deales with ſinners, as the *Philiſtims* did with *Sampſon*. Firſt, it puts out our eyes, that we ſhould not ſee the vileneſſe and curſedneſſe of ſinne, and then it puts us in the mill to grind as ſinnes ſlave. And therefore Chriſt ſent *Paul* to the Gentiles, *to open their eyes*,&c. *Acts* 26.18. This was his firſt worke. The Lord open our eyes to ſee the ſhamefulneſſe and damnableneſſe of ſinnes ſervice.

Uſe 2. Of reprehenſion, directed to all ſorts. 2. To reproove thoſe that make *Ioſhuas* choiſe but not with *Ioſhuas* ingredients, That chooſe to ſerve God, but doe not ſerve him *undividedly*, *everlaſtingly*, *ſincerely*, *zealouſly*, *reverently*,&c. We live in an age wherin God had never more *ſervants*, and yet never *leſſe ſervice*; as one ſaith; There are many *Divines*, but few that live *like Divines*. So God hath many ſervants, but few that doe him ſervice.

There are ſome that *divide* betweene the ſervice of God and the ſervice of ſinne, like the falſe Mother that would have the child divided. As *Cambden* reports of *Redwald* King of the *Eaſt-ſaxons*, the firſt Prince of this Nation that was baptized, yet in the ſame Church he had one Altar for Chriſtian Religion, another Altar for Heatheniſh religion:

ligion: So there are many ſuch falſe-worſhippers of God, that divide the rooms of their ſoules betweene God and the Devill, that ſweare *by God, and by* Malcham, *Zeph.*1.5. that ſometimes pray, and ſometimes curſe, that ſometimes goe to Gods houſe, ſometimes to a Play-houſe; that are of a Mungrill-religion, halting betweene God and *Baal*, Heteroclites in Religion, but God cannot endure this diviſion. This is to ſet *thy threſhold by Gods threſhold*, *Ezek.*43.8. This is to ſet the *Arke and Dagon* together, which God will never endure, *God cares not for one halfe of thy heart, if ſinne and the Devill hath the other halfe.*

There are others that ſerve God, but their ſervice is but *as a morning cloud, and as an early dew it quickly vaniſheth*, of whom I may ſay juſtly that which *Nabal* did unjuſtly of David, *There are many ſervants now adayes that breake away every man from his Maſter.* Many now a dayes, and more in our dayes then in former dayes. We live in an Apoſtatizing age, wherein there are many *falling Starres*, but few *fixed Starres*; Many that were once *whiter then milke, as Rubies, and poliſhed Saphires in regard of their glorious profeſſion, but now they are blacker then a coale, they are withered and become like a ſtick*; That were yeſterday *Gods people*, but to day are turned *enemies*. To theſe I ſay as S. *Peter* doth, *Better they had never known the way of righteouſneſſe*, &c. 2 *Pet.*2.20. This relapſe makes thy condition the worſe, as relapſes in all kinds are moſt dangerous. And it is alſo a ſigne thou eſteemeſt the ſervice of ſinne better then the ſervice of God. For he that firſt ſerved ſinne, and then turned to the ſervice of God, and afterwards falls againe to the ſervice of ſinne, proclaimes to all the world that he eſteemes the ſervice of ſinne, better then the ſervice of God, which is an affront to God of an high nature.

Hoſ. 6.4.

1 Sam. 25. 10.

Lam. 4.8.

Mica. 2.8.

There are others ſerve God, but it is *all in hypocriſie*. We live in a complementall age, our mouthes are full of ſervice

ſervice. It is an ordinary phraſe, *Your humble ſervant, My humble ſervice*, and yet it may be we intend no ſervice at all, but hate them in our hearts. Even ſo we deale with God. Many like the Souldiers that *bowed to Chriſt and mocked him*; That give their outſides to God, and their inſides to all uncleanneſſe; That as *Luther* ſaith of *Cain*, give *opus perſonæ Deo*, but not *perſonam*, their cap and knee to God, but themſelves to ſinne and iniquity. And indeed this is the capitall and crying ſinne of this age; Religion is that which is pretended on all hands: *The defence of the Proteſtant Religion*, this newes we heare daily from *Oxford*. And for this purpoſe there is an *Army of Papiſts raiſed to defend the Proteſtant Religion*. And in this horrid Conſpiracy (for the diſcovery of which we are here met to bleſſe God,) there was a Declaration framed, to aſſure the people, that the chiefe cauſe of their inſurrection was to maintaine the Proteſtant Religion. Juſt as the Gunpouder Traitors, that would have blowne up the Parliament for the good of the Catholick Religion, *Tantum Religio poterat ſuadere malorum*; the Lord lay not this great ſinne of hypocriſie to the charge of this Nation. For my part I am confident that the Popiſh Army, and the plundering Army, will fight no otherwiſe for the Proteſtant Religion, then a Theefe doth for a true mans Purſe, which is not to preſerve it, but to take it away.

There are a fourth ſort that ſerve God, but it is ſo *coldly*, as if God were a *dead Idoll*: Where ſhall we find a man *fervent in ſpirit as ſerving the Lord?* Where is our ancient zeale? Oh the cold Prayers, frozen Sacraments, *&c.* It is poſſible to find a living Chriſtian, but where ſhall we find a Chriſtian lively and active in Gods ſervice? Remember God will ſpue out of his mouth *a lukewarme Laodicean*, which is a remarkeable place: For that which we ſpue out, we doe it with delight; we chooſe ſome dirty corner

Rev. 3.

corner to eaſe our ſtomacks in, and we never reaſſume what we once ſpue out: And all this to ſignifie; That God will for ever caſt off with delight, and with ſhame and confuſion, a cold, dead, lukewarme Chriſtian, eſpecially in theſe active times.

Others ſerve God, but it is with *ſuch horrible irreverence and negligence*, ſuch *ſleepineſſe*, ſuch *lazineſſe*, as that we would account it a great indignity to be ſo ſerved by any of our own ſervants. I read that *Cæſar* ſpake to one that was afraid to give him too much reſpect, *Hic homo timet timere Cæſarem*, This man is afraid to be afraid of *Cæſar*. So there are many that are afraid to be too reverent in Gods ſervice: And indeed a man may be too reverent, with ſuperſtitious reverence, which is irreverence in Gods eſteeme. But to be Reverend with Scripture Reverence, both inward and outward, this is ſo neceſſary, as that God will not accept of our ſervice without it. Heb. 12. 28.

Auguſtus ſpake to one that entertained him with homely entertainement, *Who made you and I ſo familiar?* We muſt ſo ſerve God as to remember our diſtance; *Curſed is he that doth the worke of the Lord negligently*.

There are others that ſerve God, and enter into Covenant to ſerve him, as you have lately done; but it is with ſo many *limitations, qualifications, reſervations and diſtinctions*, that God connot but abhorre it. Some will ſerve God with an *If*: If they can keepe their promotions. Some will ſerve *God in ſome things* and *not in others*; ſuch was *Herod* that did *many things*, but ſtill reſerved his *Herodias*; Mark. 6. 20. Such was *Ananias* and *Saphira*, that kept back halfe. Hundreds ſay with *Naaman, In this the Lord pardon me*. Some will ſerve God at ſome times and not at others, in ſome places and not in others; But the Lord abhominates all thy ſervices if it be not *univerſall in all things, at all times, in all places, with all thy faculties*.

Others ſerve God, but it is according to their own *fancies*, that are more zealous for one ſuperſtitious invention, then for all Gods commandements: You ſhall know ſuch by this marke, *They that are ſo much for ſuperſtitious formes of godlineſſe, doe moſt hate thoſe that have the true power of godlineſſe.* The *Phariſees* were the deadlieſt enemies Chriſt had, And the *Iewes* ſtirred up the *devout women* to perſecute *Paul*, *Acts* 13.50.

By all this that hath bin ſaid, you may perceive the reaſon;

1. Why God hath ſo many ſervants, and yet ſo few ſervants that he delights in; becauſe there are ſo few that ſerve him undividedly, everlaſtingly, inconditionally, zealouſly. Or,

2. Why God abhorreth all our faſtings, and prayers, and Sacraments; or why God ſaith to our ſervices as he did to the *Iewes*; *To what purpoſe is the multitude of your ſervices? I am weary of them*, &c. Becauſe we ſerve God with lip-ſervice onely, and knee ſervice, we ſerve him negligently, and partially, and coldly. Or,

Iſa. 1. 12.

3. Why ſo few goe to Heaven? becauſe ſo few make *Ioſhuas* choice with *Ioſhuas* Ingredients; For unleſſe we indeavour to ſerve him here with thoſe fore-named Ingredients, we ſhall never be ſaved hereafter.

But now I ſhall apply my ſelfe in particular to great men, and yet not excluding others.

Uſe of reprehenſion to great perſons in particular.

This Text reproves thoſe that are advanced by God into great places of Honour and wealth, and that thinke themſelves priviledged by their greatneſſe, to be greater in iniquity then in greatneſſe, that make no other uſe of their greatneſſe, but to ſinne without controule; That are Great men, and Great ſwearers, Great adulterers, Great Atheiſts, Great ſcoffers and mockers at Godlineſſe. Let theſe men know (if any ſuch here,) That the great God is greater then the greateſt. Gods lawes are not like unto *Cobwebs*

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(as it is ſaid of mans Lawes) to catch *little flies*, and let the *great flies* eſcape; but God will eſpecially puniſh great men if they be great tranſgreſſours. And therefore *Elijah* tells *Ahab*, *The dogs ſhall lick thy blood, thine even thine*; And *Obed* tells the Princes of *Iudah*, *Are there not with you, even with you, ſinnes againſt the Lord your God?* God made great *Nebuchadnezzar* to graze like an Oxe. Great *Agag* was hewed in peeces. God hath his hand-writing upon the wall, to make the great *Belſhazzars* of the earth to tremble, whileſt they are carouſing in their ſacrilegious cupps: Great *Herod* to whom the people cryed, *It is the voice of God not of man*, was eaten up of wormes, repeating theſe words in the midſt of his torments, as *Ioſephus* reports, *Behold ye me that ſeemed to you as a god, how miſerably I am inforced to depart from you all.* In the Old World there were Giants and mighty *Anakims*, men great in power, and greater in ſinne; Their ſinnes were Giant-like, and God ſent a mighty flood to deſtroy them. The ſinnes of Superiours, as they are more viſible then the ſinnes of inferiours (as the Eccliſpe of the Sunne is ſooner ſeene then the Eccliſpe of a Starre, and a wart upon the face is ſooner ſeene then upon another part,) ſo alſo they doe a great deale more hurt, and therefore their condemnation ſhall be the greater.

1 Kin. 22. 19. 2 Chro. 28 10. Act. 12.

They doe more hurt two wayes, by *imitation*, and by *imputation*.

1. By *imitation*; Therefore *Ieroboam* is ſaid to make all *Iſrael* to ſinne, becauſe his Idolatrous example made all *Iſrael* to ſinne. When *Saul* fell upon his Sword, his Armourbearer ſeeing the King to doe ſo, fell alſo upon his Sword and killed himſelfe. When great men fall into ſinne, they fall as men that fall in a croud, drawing many others downe with them. The *Perſians* thought a crooked Noſe to be a great ornament, becauſe their Emperour

1 Sam. 31. 5.

Cyrus had a crooked Noſe. And becauſe *Alexander* the Great had a wry Neck, his Courtiers did all ſtrive to goe awry with their Necks. The bodies of men are not ſo ſubject to be infected by the illneſſe of the aire, as the ſoules of men by the vices of their Rulers.

Secondly, By *imputation*; For though it be a certaine truth, That God never puniſheth an innocent Nation, *The ſoule that ſinneth ſhall dye*: Yet it is as certaine; That God doth oftentimes take an occaſion to puniſh a ſinnefull Nation, by imputing the puniſhment of the Rulers ſinne upon the people, or rather by puniſhing the people for their ſinnes, and the Ruler in the people. *Quicquid delirant Reges plectuntur Achivi. David* had ſinned in numbring the people, and for this ſinne 70000. of his people muſt periſh by the plague. No doubt the *Iſraelites* were grievous ſinners; and ſo it is expreſly ſaid, 2 *Sam.*24.1. But the moſt juſt God at the ſame time, puniſhed the people and *David* alſo in the loſſe of his ſubjects. As it is no wrong in a Judge to make the *back* of a Theefe pay for the ſinne which his *hand* hath committed, no more is it injuſtice in God to puniſh the members of a politick body when the head is in fault; So neere is the union betweene Prince and people, and ſo prone are the people to follow the ſinnes of their Princes, and ſo to partake of their puniſhments. And therefore if the ſinnes of great men bring poore people into miſeries, it is juſt and equall that great men ſhould be brought into miſery for thoſe ſinnes for which they bring others into miſery.

But beſides this; There are two other reaſons why God will be ſure to puniſh great men when they are great offenders.

1. Becauſe the puniſhing of great men doth a great deale more good then the puniſhing of others. For hereby it appeares, that God is no reſpecter of perſons: Tribulation

tion and anguish upon *every* soule that doth evill, and first upon the Rulers and Nobles, and then upon others. And hereby also inferiours and poore people are kept under subjection to Gods law, when they perceive that their superiours cannot escape without Gods severe chastisement. As in a Schoole, when the Master picks out one of the greatest youths in the Schoole and whips him for a fault, all the little boyes sit and tremble, and learne to avoid those faults for which they see their betters punished. Thus when *Goliah* the great was slaine, all the *Philistimes* fled away presently. The beholding of Gods severe punishments upon great ones, will be a notable Sermon to make inferiours godly and religious.

2. Because unles God did punish great men they would escape altogether unpunished. Great men by mony, by might and authority, by friends, and through feare for the most part are free from Civill and Ecclesiasticall censures. And therefore it behoves the high *Iehovah* to take them into his own hand, and to bring great men into great pressures, if they sin greatly against him.

I have read a notable speech in a Popish writer, *That few Confessours of rich men are saved*, that is in our *English* language, *Few Noble-mens Chaplaines are saved.* And the reason he gives, is, Because they are subject to flatter their Lords and Masters for hope of preferment, and so to bring the guilt of the bloud of the soules of their Lords upon their owne soules. Now that I may not be guilty of this fault, let me speake my mind freely to you that are Gentlemen and Noble-men here assembled this day.

First, let me tell you that *great places*, as they are *great abilities and opportunities* to doe God service and great blessings if improved accordingly. So if they be not improoved for that end they are *great curses*, they are *soule-traps, silken-halters, golden damnations.* And there cannot be a

greater ſigne of a man that hath his Heaven in this life, then to be great and wicked, rich and wicked. And therefore *Abraham* tels *Dives*, Luc.16.25. *Remember ſonne that thou in thy life time haſt had thy good things, but now thou art tormented.* *Gregory* the great never read this Text, but it made him tremble, and it may juſtly cauſe all ſuch as are cloathed in purple and fare deliciouſly every day to tremble.

Conſider further that Text, 1 Cor. 1. 26. *You ſee your calling brethren, how that not many wiſe men after the fleſh, not many mighty, not many noble are called.* There are ſome noble men called, but not many. There are but few that are great and rich here, and great and rich hereafter. A Text to be trembled at by great men. *The Oſtrich is not able to fly high as the Larke, becauſe her wings are ſo big. The Moone is never in the ecclipſe, but when it is in the full, and then it is moſt diſtant from the Sunne.* Fullneſſe of outward proſperity and happineſſe ſhould indeed be *maximum vinculum obedientiæ*, the greateſt bond of obedience; but yet it proves for the moſt part, *maximus laqueus Diaboli*, the greateſt ſnare the Devill hath to entrap our ſoules. This is the reaſon why ſo few of the Noble-men and Gentlemen of the Kingdome appeare on the Parliaments ſide in this great time of neceſſity. *Not many mighty, not many noble are called.* Thus it was in Chriſts time. The great men and the great Schollars crucified Chriſt, and the poore received the Goſpell. The followers of Chriſt were a company of poore people and ſilly women: This made the chiefe Prieſts ſay, Joh.7.48,49. *Have any of the Rulers or of the Phariſees believed on him? But this people who knoweth not the Law are accurſed.* Thus it was in Chriſts time, and thus it is in ours. *Poore Lazarus* goeth to Heaven, when *rich Dives* is carried to Hell, *Surgunt indocti & rapiunt cælum, & nos cum noſtrâ doctrinâ mergimur in profundum.* It was

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the ſaying of a Schoole-maſter to a King that ſent to ſee how he did when he was dying. The Schoole-maſter returned this anſwer. *Tell the King I am going to a place where few Kings come*, meaning to Heaven.

Conſider laſtly thoſe two places of Scripture, *Re.6.15,16, 17. The Kings and the great men and rich men wiſh for the Mountains to hide them*, &c. And Iſa.30.33. *Tophet is prepared of old even for the King it is prepared.* By King is meant in all probability the great King of *Aſſyria*, as may appeare by the context.

The Lord give you hearts to conſider theſe things.

Now I proceed to an Uſe of Exhortation. And here I will apply my ſelfe; firſt to all men, as well as great men: Secondly, to great men eſpecially, and yet not excluding others.

Uſe of Exhortation.

Firſt, To all men in generall. To perſwade all men to make *Ioſhuah's* choiſe their choiſe, to chooſe to ſerve the Lord, and not only ſo, but alſo to ſerve him with all the Ingredients before mentioned; to ſerve him *tranſcendently*, *inconditionally*, *univerſally*, *undividedly*, *reverently*, *everlaſtingly*, &c. For it is the manner of ſerving of God, that is the *diſtinguiſhing Character of a true ſervant*. *Cain* offered Sacrifice as well as *Abell*. The wicked worſhip God, pray and receive Sacraments as well as the godly. But *Abell* offered in faith, ſo did not *Cain*. The godly ſerve God in ſincerity, with reverence, diligence and chearfullnes, indeavouring in all things to keep a good conſcience, ſo do not the wicked. That Text which I have ſo often named, *He.12.28.* makes the acceptation of our ſervice to depend not upon our ſerving of God, but upon our ſerving of God with *reverence and godly fear*. It is the right manner of ſerving of God, that makes thy ſervice a ſweet perfume. And it is the right manner of worſhipping alſo, that makes thee a *true worſhipper*, and that cauſeth God to *delight in thy worſhip*, and

Firſt to all men not excluding great men.

so

to *deſire to be worſhipped by them*, according to that excellent place, Joh.4.23. *But the houre commeth and now is, when the true worſhippers ſhall worſhip the Father in ſpirit and in truth: for the Father ſeeketh ſuch to worſhip him.* And therefore let me ingage you all this day for God and his ſervices. Let us give up our names to God, and enter into a holy Covenant to ſerve him with all the Ingredients. For marke what *Moſes* ſaith, Exod.19.5. *If ye will obey me indeed, then yee ſhall be a peculiar treaſure*,&c. He doth not ſay ſimply, If you will obey me, but if ye will obey me indeed, And ſo alſo, Deut.28.1. *If you will hearken diligently to doe all his Commandements then the Lord will bleſſe thee*, &c. He doth not ſay ſimply, if you will hearken, but if you will hearken *diligently*, and obſerve to doe *all* my Commandements. Let us ſerve God *as God* and *for God*. As a God tranſcendently, inconditionally; For Gods ſake ſincerely, faithfully.

To perſwade you to the practiſe of theſe things, Conſider what hath bin already ſaid concerning the neceſſity of this duty. I adde further the conſideration of the *excellency*, *profitableneſſe*, *comfortableneſſe* and *eaſineſſe* of this duty.

Motives to perſwade us to ſerve God with all the Ingredients.

The excellency and honourableneſſe of Joſhuah's *choice*. For indeed it is not only a duty, but a *high Prerogative* to be the ſervant of the high God, *Deo ſervire regnare eſt*. And therefore whereas *Mat*.13.17. it is ſaid, *Many Prophets and Iuſt men*,&c. In *Luk*.10.24. It is ſaid, *Many Prophets and Kings*, to note unto us, *That Iuſt men are Kings*, Rev.1.6. This was *Moſes* his honour, and it is often repeated, Moſes *my Servant*, &c. This was *Ioſhuah's* honour often repeated: *My ſervant* Joſhuah, &c. This was *Davids* honour, *I am thy ſervant O Lord, I am thy ſervant*. And it is prefixed as a Title to the 36. Pſalme. *A Pſalme of* David *the ſervant of the Lord*. It is a great honour that God will

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thinke us worthy to be his ſervants. And therfore *Paul* ſtiles himſelf, *Paul a ſervant of Ieſus Chriſt*. It is the certaineſt ſigne of a reprobate to have much wages here, and to want a heart to do ſervice with it. It is a great happines to be in place to do ſervice. It is the honour of our honours to be inabled by them to do God ſervice. *Non eſt laborioſa ſed amabilis & optanda hæc ſervitus*, ſaith *Auſtin*. It is no painfull and laborious ſervice, but a ſervice to be loved and longed for.

As it is honourable to be a ſervant of God, ſo alſo the ſervices themſelves are honourable, *Pretioſa hæc ſervitus virtutum conſtat expenſis*. This precious and honourable ſervice ſtands in the practiſe of all vertues, in praying unto God and praiſing of God, *&c.* O let this perſwade us to begin this day to ſerve God more ſtrictly then ever.

Adde ſecondly, The *profitableneſſe* of this ſervice. There is no ſervice any man doth for God but God takes *exact notice* of it; Thus God tooke notice of *Abrahams* willingneſſe to offer *Iſaac*, Gen. 22.16. God takes notice of every *circumſtance* of that that we doe for him. Thus Chriſt took notice of *Mary Magdalen* and of every circumſtance of her waſhing his feet, *&c.* Luk. 7.44,45,46. And *Mark.* 4.2,3. Chriſt obſerves how farre ſome came to heare him, and how long they tarried, *&c.* And as God *takes notice* of theſe things in his ſervants, ſo he commends them upon all occaſions and highly *eſteemes* of them and their ſervices. Thus God boaſted to Satan concerning his ſervant *Iob*, Job 1.8. *Haſt thou conſidered my ſervant* Job, *that there is none like him*, &c. And as none *obſerves, commends* and *prizeth* his ſervants ſo much as God, ſo none *rewards* his ſervants as God doth. None more able and none more willing. The ſervice of God is *perfect freedome*, and it will free us from all other ſervices. As a man that buyeth free-hold Land, though he pay deare for it, yet it is accounted cheaper then coppy-hold, becauſe it freeth him from many ſer- *Motive* 2.

vices, which the coppy-hold is obliged unto. If thou beeſt a ſervant of Gods indeed and in truth, this will free thee from the ſervice of ſinne and Satan. Whereas on the contrary; If we be not true ſervants to Chriſt, we ſhall be ſlaves to every thing beſide him, *O quam multos habet Dominos, qui unum non habet.* O how many Lords hath that man that hath not Chriſt for his Lord. Either thy belly will be thy god, or thy mony, *&c.* The ſervice of ſinne, as it is *ſhamefull*, ſo it is *unfruitfull*. And it is called, *The unfruitfull worke of darkneſſe*. But the ſervice of God, as it is *honourable*, ſo it *ends in everlaſting life*. *No man ever kindled a fire upon Gods Altar for nought*, Mal. 1.9. *In keeping of Gods Commandements there is great reward*, Pſal. 19. And indeed God himſelfe is the *exceeding great reward* of his ſervants, *Gen.* 17.1. This is a ſervice wherein the ſervant hath all the profit and the Maſter none.

Object. If there be ſo much profit in Gods ſervice, why are Gods ſervants ſo much perſecuted and afflicted in this life?

Anſw. 1. This is part of their ſervice to be perſecuted, for we ſerve God by ſuffering as well as by doing.

2. It is a great honour that God will account us worthy to ſuffer for him. And therefore the Apoſtles *rejoyced that they were accounted worthy to be whipped for Chriſt ſake.* They did not rejoyce in whipping as whipping, but *(flagella propter Chriſtum)* to be whipped for Chriſts ſake was matter of great joy unto them. The Apoſtle tels us, *That to us it is given, not only to believe, but alſo to ſuffer.* It is a great gift of God to give us opportunity to ſuffer for him. This is that to which we are *predeſtinated*, 1 *Theſ.* 3. 3. Our Saviour Chriſt reckoneth it as *part* of our *reward* in this life, *Mar.* 10.30. And he profeſſeth that it will mightily increaſe our reward in Heaven, *Luk.* 6.22,23. *Mat.* 5.12.

Act. 5.41.

Phil. 1.29.

Ob. But why are Gods ſervants ſo poore if his ſervice be ſo profitable?

Anſw. 1.

Answ. 1. God doth as other masters that keepe their wages till the worke be done. This life is the time of working, hereafter we shall have wages enough, *Psal.* 31. 19. *O how great are the good things which thou hast laid up*, &c. 2 Cor. 4. 17.

2. I answer that for the present even in this life, no servant of God is poore, but so long and so much as God seeth to be good for him, for if it were good to be rich, he should be rich, Psa. 84. 10. *No good thing would he with-hold from him that liveth a godly life.* He that hath given thee Christ, will with him give thee all things. He that will give thee a *Crowne* hereafter, will not deny thee a *crum* here, if good for thee. There are many deare servants of God, to whom God giveth very little wages in this life, because he fore-seeth that if they had a great part of their wages afore-hand, they would doe but little worke. As many work-men that are paid before their worke be done, when they have their pay, begin to slacke their worke. And indeed we see it too too true in many great rich personages that have so much of their pay before hand, that they doe many of them but very little service, and some of them thinke that they are priviledged from doing much service, because they have so much wages, whereas indeed it ought to be an obligation to greater service, as I have already shewed. O that the profitablenesse of this service might ingage us to serve him more faithfully and more diligently then ever yet we have done.

3. Consider the *comfortablenesse* of this service. It is a service full of soule-satisfying and soule-ravishing joy, *Psal.* 63. 2. *Psal.* 84. 4, 10. *One day in thy Courts is better then a thousand*, &c. How did *Hannah* rejoyce after she had bin praying? How did the Eunuch rejoyce after he had bin baptized? O the pure and undefiled comfort that is to be found in the Word! This made *David* say, *That he had* *Motive* 3.

periſhed in his affliction had not the Word beene his comfort.

What ineffable comfort in a Sacrament rightly received, and after a few teares ſhed for ſin, after a prayer made with the 10. Ingredients formerly named. And the reaſon why the ſervice of God is ſo brim-full of comfort, is,

1. Becauſe Gods ſervice is a *type of Heaven*, wherin is fulneſſe of joy.

2. Becauſe in the ſervice of God we have *communion with God*, who is the God of all conſolation, and with the *Spirit of God*, who is called the *Comforter*. And as a man that walkes amongſt perfumes muſt needs ſmell of the perfume. So they that converſe with the God of all joy muſt needs be filled with all joy. And therefore *David* cals God *his exceeding joy*, Pſ.43.4.

Queſt. If there be ſo much comfort in Gods ſervice, what is the reaſon that wicked men account it a weariſomnes and a burden, and ſnuffe at it, as it is, *Mal.* 1.13.

Anſw. You may as well aske, why a Swine finds no delight in a greene meadow? Even becauſe it is a Swine. Or why a horſe takes no delight in reading? Even becauſe it is above his capacity. A wicked man is like a fiſh out of his element, when he is in Gods ſervice, he is all fleſhly, worldly and naturall, and the ſervice is ſpirituall, heavenly and ſupernaturall. No wonder therefore he delights not in it. But this is the wicked mans curſe.

Queſt. 2 But what is the reaſon that many of Gods people doe not find comfort in Gods ſervice?

Anſw. 1. There are none of Gods people but they do ſometime or other find comfort, either in the ordinances, or from the ordinances.

2. If at any time they miſſe of comfort it is becauſe they doe not meet with God, whom they came to converſe withall. As when a man goeth to meet with a friend, and meets

meets him not, he comes away ſadded in his ſpirit. So when a child of God comes to an ordinance, hoping to enjoy ſweet communion with God in it, and then failes of his expectation, this muſt needs fill him full of ſadneſſe. And therfore *Bernard* hath an excellent ſpeech. *Nunquam abs te recedo Domine ſine te.* That he never went from God without God. Give me leave to adde a clauſe to *Bernards* ſpeech. And happy is that Chriſtian that when he goeth to converſe with God in his ordinances can ſay. *Nunquam ad te accedo ſine te, nunquam abs te recedo ſine te. Oh Lord I never come to thee, but I meet thee, and I never goe from thee, but I carry thee with me.*

But what is the reaſon that Gods people doe ſometimes miſſe of Gods comfortable preſence, when they come to ſerve God? *Queſt.*

Becauſe they doe not bring the Ingredients formerly named. They doe not ſerve God with reverence, diligence, zeale, chearfullneſſe, *&c.* Either they bring *no veſſels at all to hold the conſolations of God,* (I meane no hunger after Gods preſence in an ordinance.) Or elſe they bring *veſſels ſo little and ſo narrow mouth'd that will hold but very little water.* (I meane they bring ſo little hunger after God, that God will not vouchſafe to ſatisfie it.) Or elſe it is becauſe they bring their *ordinary hearts, their carnall* and *worldly hearts* to heavenly, ſpirituall and extraordinary duties. Hearts unſutable to the duties, and hearts unſenſible of the duties. Or els there is ſome *Achan* unſtoned, ſome ſin unrepented on, that ecclipſeth the light of Gods countenance, ſome ſpirituall obſtruction. Theſe and ſuch like are the cauſes why Gods people miſſe ſometimes of comfort in Gods ſervice. *Anſw.*

But the fault is never in the ſervice, which is ſo brim-full of ſuch rare and raviſhing comforts, that *Bernard* relates this Story of himſelfe, That ſometies when he went to his prayers he found himſelfe dull and heavy, but after he had

ſtrugled a little with his dullneſſe, all on a ſuddaine, *he was viſited with the viſitation of the Almighty, Beatum me praeditarem*, &c. I ſhould account my ſelfe happy (ſaith he) if theſe viſitations would alwayes laſt, *Sed rara hora, brevis mora, oh ſi duraret!* But, ô but it continueth but for a while! And St. *Auſtin* relates this Story of himſelfe, That upon a time when he and his Mother *Monica* were diſcourſing together about the joyes of Heaven, and the comforts of Gods Spirit, they were ſo filled with joy that *Auſtin* uſeth theſe words, Lord thou knoweſt in that day, *Quam mundus eviluit cum omnibus ſuis delectationibus*, &c. How vildly we did eſteeme of the world with all his delights. The comforts of the world are not worthy to be named that day that we ſpeake of theſe comforts. Oh let the comfortableneſſe of this ſervice oblige you from hence-forth to ſerve God better then ever yet you have done.

Motive 4. Adde fourthly and laſtly, The *eaſineſſe* of this ſervice, Matth. 11. 29, 30. *My yoake is eaſie and my burden is light.*

Ob. How can the ſervice of God be ſaid to be eaſie?

Anſw. To a fleſhly carnall heart it is a burden intolerable. But it may be ſaid to be eaſie.

1. *In regard of the ſervice God required under the Covenant of works.* For there God required perfect obedience in our owne perſons, not admitting of Repentance. But in the ſervice required under the covenant of grace, we have a Mediatour to fly unto, and admittance unto favour upon Repentance.

2. It may be ſaid to be *eaſie, in regard of the ſervice of ſinne and of the Devill.* There are many that take more paines to *ſerve ſinne and money*, then thoſe that goe to Heaven doe *to ſerve God.* Many take more pains to goe *to hell*, then others doe to goe to *Heaven.*

3. It may be ſaid to be *eaſie, in regard of the many ſervices*

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it frees us from, as you heard even now. As *Diogenes* told *Alexander*, when he boasted that he was Lord of the whole world. *Tu servus servorum meorum es. Illis enim cupiditatibus quibus ego impero tu mancipium es.* Thou art a servant to my servants, a slave to those lusts over which I am Lord.

4. *Easie to the new nature*, Rom.7.22. As the light of the Sunne is delightsome to those that have good eyes, so the service of God to those that are new creatures. It is as naturall to the new creature to pray, as it is to the old-creature to be drunke.

5. *Easie to those that have the aid of Gods Spirit.* As it is easie for a child to goe up stairs when his father leads him up. So when led by the Spirit.

6. *Easie to those that are in Christ.* And therefore Christ saith, *Take up my yoake.* Christ cals it *his yoake.* Because he drawes it with us, and he drawes all. As it is easie for a little child to lift up a great weight, when a Giant holds his hand, and lifts with him and for him.

7. *Easie to those that love God*, 1 John 5.3. *Iacob* for the love of *Rachell* accounted lightly of his service. Love adds wings to make our service easie.

8. *Easie to those that have the right art of serving of God.* As in all trades almost there is an Art, which when we have once got the trade is easie. So there is an art of praying and preaching, and hearing and receiving the Sacrament, *&c.* An art taught us by the God of Heaven, which whosoever hath, accounts it not a burden, but a heaven, to be serving of God.

9. *Easie to those that have the consolations of Gods Spirit in the service of God.* As Merchants doe ordinarily give a tast of their wines to those to whom they sell them, that so they may be invited to buy them. So God doth give a taste of Heaven to his servants in his service, a *prælibamen* of Heaven.

ven to invite them to ſerve him more cheerfully. A Hound is never weary as long as he hath the ſent of the Hare. No more is a ſervant of God, as long as he enjoyeth God in his ſervice.

10. *Eaſie in regard of what it might have been.* Thou mightſt have bin in hell at this inſtant, paſt worſhipping God, ſuffering everlaſting torments.

11. *Eaſie to doe what God for Chriſt ſake in the Covenant of grace will accept, though not to doe what God requires.*

12. *Eaſie in regard of the great reward, the exceeding great reward that God will give to his ſervant. Finis dat amabilitatem, & facilitatem medijs.* The end propoſed to a worke makes the worke amiable and eaſie. Where the reward is fullneſſe and perpetuity of happineſſe, no ſervice can be ſaid to be hard, to purchaſe ſuch a reward.

All this is ſpoken that none might be deterred from the ſervice of God upon a falſe ſuppoſall of the difficulty and impoſſibility of it. And it is my earneſt prayer that theſe motives might perſwade us, not only to ſerve God, but to ſerve him with all the Ingredients.

Tertullian obſerves, God was never called *Lord*, till man was made. He is the *peculiar Lord of man.* O let man be his chiefe ſervant. All creatures in their courſe ſerve God. None but *man* and *Devils* deny it. And *how juſt is it for God to joyne him with the Devils in puniſhment, that joynes with the Devill in diſhonouring of God.* Remember when we come to judgement this will be the great Queſtion Chriſt will put to us, not to aske us, *what money we have got, what honours we have purchaſed?* But what ſervice have you done to me and for me? This is the end for which thou wert created. Chriſt will aske whether this be done? And if not done, thou art undone. When Chriſt came to die he ſaid, *Iohn* 17.3,4. *Father glorifie me for I have glorified thee.* Happy is that man that when he comes to die can make this Argument.

ment. Father I have fought a good fight, I have made it my worke to doe thee ſervice, *&c.* There are many that can plead, *Father I have diſhonoured thy Name, and therefore glorifie me!* But this is a falſe argument. Let us labour to make Chriſts prayer in ſincerity and faithfulnes.

Uſe of Exhortation to Noblemen in particular.

But now I come to apply my ſelf to great men, and noble men in particular. Let me ſpeak unto you in *Davids* words, Pſal.29.1,2. *Give unto the Lord O ye mighty, give unto the Lord glory and ſtrength, give unto the Lord the glory due to his Name.* And let me uſe *Davids* reaſon, *Pſa.29.5. The voice of the Lord breaketh the Cedars, yea the Lord breaketh the Cedars of* Lebanon. As the higher the Tree is, the more it is expoſed to the thunder of Heaven. So the greater any man is, the ſooner God will puniſh him if he be a Giant in iniquity. *For he bindeth Kings in chaines, and Nobles in linkes of Iron. He toucheth the Mountaines and they ſmoake.* If thou beeſt as a *Mountaine* in greatneſſe, and thy ſinnes as *Mountaines* in greatneſſe, God will make thee ſmoake, *&c.* Great men muſt labour to be like the great God, who is as great in goodneſſe, as in greatneſſe. *Deus optimus maximus*, like unto *Iob*, who was the *greateſt man in the Eaſt, and the beſt man in the Eaſt.* O that I could engage great men this day in ſenſe of Gods goodneſſe, expreſſed in this wonderfull Deliverance (for which we are come to bleſſe God) to ſerve God with all the Ingredients for the time to come, better then ever they have done for the time paſt. Oh that you would enter into a ſolemne Covenant to ſweare no more, to commit adultery no more, to be irreverent, negligent, cold, hypocriticall in Gods ſervice no more, to mock and ſcoffe at Gods ſervants no more. *Greatnes* without *goodneſſe* is like the *greatneſſe of a dropſie man*, it is *thy diſeaſe*, not *thy ornament. Riches* without *righteouſneſſe* is like a *golden ring in a Swines ſnout*, like a *Sword* in a mad mans hand, like an *Vnicorns horne*, which while it is upon the head of the Unicorne

Pſ. 149 8.

Pſ. 104.32.

is hurtfull and deadly, but when it is taken off, it is very uſefull and medicinall. Honours and riches when in a wicked mans cuſtody, they do much hurt, but when beſtowed upon good men, they doe much good. It is a moſt bleſſed conjunction, when *Religion* and *Righteouſneſſe* meet together. It is like a *precious Diamond in a gold-ring*. Indeed *Religion* is good whereſoever it is. As a pearle is good though it be in the dirt, it is a pearle, but it is obſcured by the dirt in which it is. When *goodneſſe* is ſeated in a poore man, it is like a *jewell in a leaden ring*, like a candle under a buſhell. But when *goodneſſe* meets with *greatneſſe*, it is like a *Candle* upon a *hill* that gives *light, heat and influence to all the Country round about*.

Let no great man thinke it a *diſparagement* to ſerve God, to weare his livery, and to appeare on his ſide. For it is Gods ſervice onely that can make you truly honourable. *Since thou waſt precious in my ſight, thou haſt bin honourable*, ſaith the Prophet *Iſaiah* 43.4. *The men of* Beræa *were more noble then the men of* Theſſalonica, *becauſe they received the word with all readineſſe of mind, and ſearched into the Scriptures daily, whether thoſe things were ſo*, Act.17.11. This is the greateſt Nobility to be a true ſervant of the great God. A *King* may give *great Titles* to a *great man*, but he cannot *make a great man*. A *King* may cauſe a man to be called *noble*, but he cannot make a man *truly noble*. A *King* may command us to call a *Lion* a *Lambe*, but a *King* cannot make a *Lion* a *Lambe*. It is the *noble mind* that makes a man *truly noble*. This God onely can give. *To contemne the world and all worldly things, to mind the things of eternity, to conquer our luſts, to have communion with the great God, to ſtand for God when all the world oppoſeth him, this is true nobility. This will make thee noble in this world, and in the world that is to come*.

I ſay againe, Let no great man account it a *diſparagement* to

to be Gods ſervant. Let him not only conſider the example of *Ioſhua* a Prince and Ruler, and of *David*, and *Paul* before named, but alſo of *Conſtantine* the great, who was ſo attentive to the word when it was preached and ſo reverent, as that he would ſometimes ſtand up (as *Euſebius* ſaith) all the while. And when his Courtiers rebuked him, ſaying, It would tend to his diſparagement; He anſwered: *That it was in the ſervice of the great God, who is no reſpecter of perſons.* Take the example of *Theodoſius*, who is reported to have written out the New-Teſtament with his owne hand, accounting it as a ſpeciall Jewell, and out of it, he read every day praying with his Empreſſe, and with his ſiſter ſinging of *Pſalmes*, &c.

Suffer me to adde the third time, Let not great men thinke it a *diſparagement* to become Gods ſervants, and to ſerve him ſtrictly and preciſely. If theſe examples will not move you, conſider the *Angels* of Heaven, who are our *Fellow-ſervants*, and are ſaid by a kind of excellency, *To doe his Commandements, hearkning to the voice of his word.* The *Angels* ſerve God with a great deale of *alacrity and chearefullneſſe*, and therefore they are ſaid to have *harpes*, as a ſigne of their chearefull mind. The Angels ſerve God with a great deale of *diligence and ſedulity*. And therefore they are ſaid to have *wings* and *to fly*. They ſerve God with a great deale of zeale and ardency, and therefore they are ſaid to be a *flaming fire*. And therefore alſo the title of a *Seraphim* is given unto them. The Angels ſerve *God univerſally*. *They follow the Lambe whereſoever he goeth*; They ſerve him *conſtantly, ſincerely*. *The Angels alwaies behold his face*, Mat. 18. 10. They *ſerve him day and night*, Revel. 7. 15. Oh that the Lord would make you more and more Angelicall in his ſervice, to doe his will upon earth, as it is done in Heaven!

Revel. 19. 20.

Pſal. 103. 20.

Rev. 15. 2.

Rev. 14. 4.

Let me adde an example beyond all examples, even the

example of Ieſus Chriſt himſelfe, who is called *Gods ſervant*, Eſa.42.1. And he was a *worſhipper of God*, Joh.4.22. A *diligent keeper of Gods Sabbath*, Luk.4.16. *He uſed Praier in his familie*, Luk.9.18. *He was wont to pray ſecretly by himſelfe*, Luk.5.16. *And he uſed this cuſtome of Prayer morning and evening. In the morning*, Mark.1.35. *riſing up a great while before daie. And for evening*, Mat.14.23. *And this was his cuſtome to doe*, Luk.22.39. *He went as he was wont to the Mount of Olives. And ſometimes he would pray all night long*, Luk.6.12. *And this worſhip Chriſt did with as much ſubmiſſion and devotion as ever any ſervant did*, Luk. 22.41. Mat. 26. 39.

If Chriſt did all this, ſurely it is no diſhonour for the greateſt Emperour to doe that which Chriſt hath done. As you are called Chriſtians, ſo you muſt imitate that Lord and Maſter, by whoſe name you are called.

Let no man wonder that I ſpend ſo much time to perſwade great men to be *exemplary* in Gods ſervice, and to be diligent and zealous. For if I could convert but one great man this day, I ſhould doe a great deale of ſervice by way of eminency. For as he ſaid, *In uno Cæſare multi inſunt Marij*, in one great man there are many inferiours contained. As it is in *Printing*, the great difficulty is in printing the *firſt Sheetes*, and when one is printed, it is eaſie to print hundreds by that. So the great worke of our Miniſtery is to convert great-men, if they were once converted, hundreds would follow their example; *When the great wheele of a Clocke is ſet a moving all the inferiour wheeles will move of their own accord.* This was the reaſon why St. *Paul* was ſo zealous about the converſion of *Sergius Paulus*, who was *Deputy* of the Country, and a *prudent man*, that when *Elymas* the Sorcerer offered to withſtand him, he burſt out into ſuch ſpeeches with ſuch eagerneſſe, as he never did at any time before, for ought we can reade, *Oh thou child of the Devill,*

Florus.

thou

thou enemy of all righteousnesse, &c. And some are of opinion that *Paul* had his name changed from *Saul* to *Paul*, because he converted *Sergius Paulus*. For indeed it is a matter of great consequence to convert one *Sergius Paulus*, one *Eunuch*. To take one such *great fish* is more then to take many little ones, though the least of all is not to be despised. Act. 13. 10

There is one argument yet behind, the last, but not the least, and that is from the *holy and solemn Covenant* you lately have taken to amend *your lives*. The excellency of a Christian is not so much in *taking a Covenant as in keeping of it when taken*. And therefore we reade of *Iosiah*, 2 Chro. 34.31,32. that he did not onely *make a Covenant to walke after the Lord, and to keepe his Commandements with all his heart*, &c. but he *caused all that were present in* Jerusalem *and* Benjamin *to stand to it*. For if that man shall never goe to Heaven that will not *keepe his promises though made to his hurt*, how much more shall they be barr'd from Heaven that *break those promises that they have made tending to their eternall good*. To breake *Covenant* is not only a *brand* of a *Reprobate*, (as you have heard) but it is also a sinne that God hath a quarrell against, and a sinne for which he will be avenged, according to that Text, Levit.26.25. *And I will bring a Sword upon you, that shall avenge the quarrell of my Covenant*. And this is one great reason why the Sword is now drawne in *England*, and hath sucked so much bloud, even to avenge the great breach of *Oaths and Covenants*, which this Nation is deepely guilty of. Let me make bold further to remind you, that in this Covenant you have also vowed, *in order to the preservation of them, to assist the forces raised by the Parliament, according to your power and vocation, and not to assist the forces raised by the King, neither directly nor indirectly*. And I doubt not but you will make conscience to satisfie these two clauses, and herein you shall expresse the reality of

your thanks for this great deliverance this day celebrated. Now becauſe the *ſpeedy, faithfull and couragious appearance in this great Cauſe of defenſive Armes*, is one of the higheſt *expreſſions* that you can yeeld to the world of your *love to God and his Goſpell, and to his ſervice*; Give me leave to ſpeake ſomething about it, not only by way of Exhortation, but firſt by way of *Commendation*, then *Exhortation*, then by way of *Incouragement*, and then I ſhall conclude.

1. Commendation. First, By way of *Commendation*.

Suffer me to ſpeake that which is due to you, and not in mine own words, but to ſpeake the ſenſe of all the well-affected in the Kingdome; We bleſſe God, that though there are many *fallen Starres*, many *Lords* that have deſerted the *Parliament*, that yet you (*Right Honourable*) ſtand firme like *fixed Starres* in your *Orbes*, and have taken *unwearied paines* for the good of the Church and State, and have *ventured all* for your Religion and Liberties, and many of you loſt a great part of your revenewes for the preſent, and have paſſed many *Ordinances* very advantageous to the Kingdome. *The Lord be bleſſed for all the good you have done! The Lord recompence it to you and yours! The Lord grant you may find mercy from the Lord at that great day!* It is not the deſigne of the well-affected party to take away *Temporall Lordſhips*, or the diſtinction between *Lords* and *Commons*, and to bring all to a popular equality. This is an *Anabaptiſticall fury*. I proteſt againſt it in the Name of all the Well-affected Miniſters. Indeed we would be glad to be rid of *Spirituall Lords over our conſciences*. But as for Temporall Lords, we pray with *David*, *The Lord give you good ſucceſſe, Ride on and proſper*. Thus much for commendation.

Kingdom.

A ſixefold Exhortation to Noblemen in particular.

Now for Exhortation,

Let me exhort you not only to chooſe to ſerve God, and to ſerve his Church and his Cauſe in this moſt juſt *defenſive*

ſive Warre, but to doe it with thoſe rare and remarkeable circumſtances formerly mentioned in *Ioſhuas* choiſe.

Firſt, Let me perſwade you to appeare more and more *publikely* in this Cauſe. There are many that thinke it fit onely for poore men that have nothing to looſe, to appeare openly in a good Cauſe, but as for thoſe that have great Eſtates, it becomes them to be wary and circumſpect, and to ſeeke rather to ſave their Eſtates then to hazard all. Such a one was *Nicodemus* that came to Chriſt by night, though afterwards he repented and amended, as you may reade, *Iohn* 7.50, Such were thoſe chiefe Rulers, *Ioh.* 12.42. *That beleeved in Chriſt, but durſt not confeſſe him for feare of the Phariſees, leaſt they ſhould be put out of the Synagogue.* And many ſuch there are in our dayes. But a true *Chriſtian* is ſo far from being hindred by his riches and greatneſſe from appearing for *God*, that he is glad that he hath riches and Honours to looſe for God, *he receives joyfully the ſpoiling of his goods.* He willingly parts with all for Chriſts Cauſe. And if you aske him why he doth ſo, he will anſwer with *Paulinus Nolanus*, *Vt levius aſcenderet ſcalam Iacobi*, That he might goe the lighter to Heaven. He ſaith as that famous Noble-man *Hormiſdas* did, who when he was depoſed from all his Honours becauſe he would not forſake his Religion, and afterwards reſtored to his Honours again, and then commanded by the King of *Perſia* to renounce his profeſſion. Anſwered, *Si propter iſta me denegaturum Chriſtum putas, iſta denuo accipe.* If you thinke I will deny Chriſt for to keepe my Honours, take them all backe againe. S. *Auſtin* in his Confeſſions relates an excellent Story of one *Victorinus* a great man at *Rome* that had many great friends that were Heathen, but it pleaſed God to convert him to the Chriſtian Religion, and he comes to one *Simplicianus*, and tells him ſecretly that he was a *Chriſtian*. *Simplicianus* anſwers, *Non credam, nec deputabo*

1.

Heb. 10. 37.

Lib. 8. Confeſſ.

putabo te inter Chriſtianos, niſi in Eccleſiâ Chriſti te videro. I will not beleeve thee to be a *Chriſtian*, till I ſee you openly profeſſe it in the Church. At firſt *Victorinus* derided his anſwer, and ſaid, *Ergone parietes faciunt Chriſtianum?* Doe the walls make a Chriſtian? But afterwards remembring and often pondering that Text of our Saviour, *He that is aſhamed of me before men, I will be aſhamed of him before my Father*, &c. he returnes to *Simplicianus*, and profeſſeth himſelfe openly in the Church to be a Chriſtian. Let this Text of Chriſt alwayes ſound in our eares, *He that is aſhamed of me*, &c. And that Text, *Revel.* 21.8. where the *fearefull* are put in the fore-front of thoſe that ſhall goe to Hell, before *murderers, whoremongers and Idolaters*, &c. And remember alſo the publikeneſſe of *Ioſhuas* choice.

Mark. 8. 38.

2. Secondly, Let me exhort you to goe on more and more *reſolutely* in this great Cauſe. *Therefore my beloved bretheren be ye ſtedfaſt, unmoveable, alwayes abounding in the worke of the Lord, foraſmuch as you know that your labour is not in vaine in the Lord.* It is not enough to doe the worke of the Lord, and to abound in it, but we muſt doe it *ſtedfaſtly and unmoveably, ſtedfaſtly* as a Tree faſtned in the ground, that is not removed though the winds blow never ſo much; *unmoveable* as a Rock in the Sea, that ſtands faſt though the Sea rageth and roareth round about it. For there are ſo many, and ſo mighty *Anakims* and *Zanzummims* that are your enemies, ſo many *temptations* both of the right hand and of the left, both *flattering and frowning, fiery tryalls, and golden Apples.* So many mountaines of oppoſition lying in your way, that unleſſe you be indued with this excellent grace of ſpirituall reſolution, you will never be able to doe God any ſervice in theſe times. But this admirable grace of divine fortitude and Chriſtian reſolution, will make you like *a wall of braſſe*, to beate backe all the arrowes of ſtrong perſwaſion, that are ſhot againſt you. This is *Armour*

mour of proofe, against all kind of temptations. This is as the *ballast of a Ship*, to keepe you steddy in this great Cause, without which you will be διψυχοι, *men of double-minds unsetled and unstable in all your wayes.* This is like the *Angel* that rouled away the stone from before the doore of the Sepulcher, this will inable you either to remove the great mountaines that lye in your way, or to stride over them. Excellent is the Story of S. *Basill.* The *Emperour* sent to him to subscribe to the *Arrian Heresie.* The Messenger at first gave him good language, and promised him great preferment if he would turne *Arrian.* To which *Basill* answered. *Alas, these speeches are fit to catch little children withall that looke after such things; but we that are nourished and taught by the holy Scriptures, are readier to suffer a* 1000. *deaths, then to suffer one syllable or title of the Scripture to be altered.* The Messenger offended with his boldnesse, told him he was mad. He answered. *Opto me in æternum sic delirare*, I wish I were for ever thus mad! Here was a *stout Cedar.* Such another was *Luther, Vnus homo solus totius orbis impetum sustinuit, Luther* alone opposed all the world. Such another was *Nehemiah*, who met with so much opposition, that had he not bin steeled by a strong and obstinate resolution, he could never have rebuilded the Temple, but would have sunke in the midst of it. Such a one was *David*, that would not be hindered from fighting with *Goliah* though he met with many discouragements. The Lord make you such. It is *resolution* that will make you *valiant* for the truth, that will make *Martyrdome* as pleasing as a *bed of Roses*, that will make you like *men of fire*, and all that oppose you as *stubble*, that will make you say with that *good Martyr, Though we had as many lives as haires on our head, we would loose them all rather then loose our Religion.* The Lord fill your hearts with this grace!

Iam. 1. 8.

Theod.

Ier 9. 2.

Thirdly, I am to beseech you that you would indeavour 3.

to approve your ſelves more and more *faithfull to this Cauſe.* It is with us as it was with *Nehemiah* when he undertooke the great worke of rebuilding the Temple, he was oppoſed by great men eſpecially. The *Nobles of* Tekoah *refuſed to put their necks to the yoake of the Lord.* This is an eternall brand upon them, *Nehem.*3.5. Many of the *Nobles of Iudah*, did ſeeme to helpe *Nehemiah*, but they kept ſecret *correſpondency with Tobiah*, and tarried with *Nehemiah* only to give private intelligence to the enemy, and to weaken his hands from going on in the worke, *Neh.*6. 17. Thus it was in *Nehemiah's* dayes. And this is one of the miſeries of Civill Warre above all other kinds of Warre: For there are alwayes ſome falſe brethren, ſome *Iudaſſes* in civill Warre. But I beleeve better things of you. The Lord make you more and more faithfull to his Cauſe! Remember what became of *Iudas* for his treachery.

4. Fourthly, Suffer me to put you in mind of the *ſpeedineſſe of* Joſhuas *choice. Ioſhua* had not his Religion to chooſe, and therefore he did not demurre upon his choice. Me thinks I heare the whole Kingdome beſeeching you greatly and ſaying as the Ruler did to Chriſt in another caſe, *The Kingdome lieth at the point of death, make haſte, oh make haſte to heale us. The whole Kingdome is on fire, make haſte to quench the flames that our ſinnes have kindled.* Nothing will deſtroy *England* more then delay.

Mark.5. 23.

5. Fifthly, Let me perſwade you to doe *ſome extraordinary ſervice for the Kingdome that is now in extraordinary danger. Ioſhuas* choice was extraordinary. Though all *Iſrael* forſooke God, *Ioſhua* was reſolved to ſerve God alone. God hath done *extraordinary things* for you, he hath advanced you above thouſands in outward mercies, hee hath done extraordinary things for this Cauſe which you ſtand up for, he hath given us an *extraordinary deliverance this day*, and therefore he expects extraordinary ſervice from you.

you. He lookes you ſhould ſay and doe as *Eſther*; *If I periſh I periſh.* And let that Text I beſeech you lye neare your hearts, and reade it againe and againe. *Thinke not with your ſelves that you ſhall eſcape in the Kings houſe, more then all the* Jewes, *for if you altogether hold your peace, enlargement and deliverance ſhall ariſe to the* Jewes *from another place, but you and your fathers houſes ſhall be deſtroyed, and who knoweth whether you are come to the Kingdome for ſuch a time as this?* He lookes you ſhould venture your ſelves as *Ioſeph* of *Arimathea* did, of whom it is related, that he was a *rich man* and yet was not afraid to owne the cauſe of *Chriſt*, when *Chriſt* was dead upon the Croſſe, *He went to* Pilate *and begged the body of Ieſus*. He expects you ſhould be like *Ebedmelech* that *hazarded his life* to helpe *Ieremiah* out of priſon, like to *Noah* who *walked with God* when all the world *walked with iniquity*, and was *like a ſparke of fire in a Sea of water, and yet continued his heate*. Like to *David*, who when *Michal* mocked him for dancing before the Arke, anſwered, *It is before the Lord, and I will yet be more vile then thus*, &c. When you are derided for hazarding lives and eſtates in this cauſe, you muſt reply. *It is for God and his Religion, I will yet be more vile then thus.* Oh that the Lord would give you a heart to ſtudy to doe ſome ſingular thing for him!

Eſth. 4. 13, 14.

Mat. 27. 57, 58.

Ier 38. 7. Gen. 6.

2 Sam. 6. 22.

Sixthly, You muſt doe all this, not onely *in your own perſons*, but *you and your houſes, you and your Tenants, you and all that depend upon you.* For every *Maſter* of a family ſtands accountable to God for his family as well as for himſelfe; For theſe publike *relations, and ſubordinations of Maſter and ſervant, Father and child*, &c. are from *Gods appointment*, and are parts of our *Stewardſhip*, for which we muſt give a ſevere account. And it is a certaine rule, *That man is not a good man, that is not good in all his relations.* For there are *duties* required of us by God in every relation (as Maſters, as Fathers, as Magiſtrates, as Parliament-men, &c.)

6.

The ſame *God* that requires us to ſerve him as *private perſons*, requires us to ſerve him in our *relations*, and though thou beeſt never ſo carefull of thy duty as a private perſon, yet thou mayeſt goe to Hell for neglecting thy duty as a *Maſter*, as a *Magiſtrate*, as a *Parliament-man*. And although thou ſhouldeſt be good in one relation, yet if thou doeſt not indeavour to be good in *every relation*, thou ſhalt never goe to Heaven. For the ſame God that commands thee to ſerve him as a *Maſter*, commands thee to ſerve him as a *Parliament-man*,&c. *And he that keepes the whole Law, and offends*
Iam.2.10. *in one point is guilty of all.* Here is a *Sea* of matter offers it ſelfe, and matter of great concernement for the regulating of *Noble-mens families*, which are in many places rather *Beth-avens* then *Bethels*; houſes of iniquity rather then houſes of God. But I muſt not launch into this Ocean; Onely remember that in the *New Teſtament*, when the *Maſter of the Family was converted*, all the family was baptized, and what God ſaith of *Abraham*, *Gen.*18.19. and what *David* ſaith, *Pſal.*181.2,3,6,7. and what is ſaid, *Exod.*20. 11. *Thou and thy ſervant.* Thus much for the Exhortations.

Now for *Incouragement*;

And there is great need to incourage *Noble-men* that ſet their faces to looke after Chriſt, and to ſerve him after a ſtrict and holy manner, and that venture all in this Cauſe, to goe on maugre all oppoſition. For we live in times wherein we may take up that complaint of *Salvian*, *Si quis ex nobilitate converti ceperit ad Deum, ſtatim honorem Nobilitatis amittit: Oh quantus eſt in populo Chriſtiano honor Chriſti, ubi Religio ignobilem facit! & mali coguntur eſſe nobiles ne viles habeantur.* If any of the Nobility begin to be converted to God, preſently they begin to looſe (in the eye of the wicked) all the honour of their Nobility. How little is the Name of Chriſt eſteemed amongſt thoſe Chriſtians

Chriſtians where Religion makes a man ignoble, and men are compelled to be wicked, that they may be accounted Noble. A true picture of our wicked times. Suffer me therefore to offer unto you theſe following incouragements, as helpes againſt all the diſcouragements you meet withall in the zealous and reſolute proſecution of this great cauſe now in hand.

1. The cauſe you manage is an *incouraging cauſe*. It is the *cauſe of God*. And let me ſay to you as *Luther* to *Melanchthon*. *If the cauſe be not Gods, why doe ye not wholly deſert it, but if it be Gods cauſe, why doe you not goe through with it.* This is a *Dilemma* that cannot be evaded. The glory of God is imbarked in the ſame Ship in which this cauſe is in. And you may lawfully plead with God, as *Ioſhua* doth, *Ioſh.7.9.* and as *Moſes* doth, *Numb.*14.15,16.

2. You have an *incouraging God*, me thinkes I heare God ſay to you as he doth to *Ioſhuah* 1. 6. *Be ſtrong and of a good courage*, &c. and verſe 7. *Onely be thou ſtrong and very couragious*, &c. And verſe 9. *Have not I commanded thee, Be ſtrong and of a good courage, be not afraid, neither be thou diſmaied, for the Lord thy God is with thee, whitherſoever thou goeſt.* And as *Ioſhuah* ſaid to the people of *Iſrael*, Numb. 14.7. So doth God to you. *Feare not the people of the Land, for they are bread for us, their defence is departed from them and the Lord is with us, feare them not.* And as *Moſes* ſaid, Exo. 14.13,14. So ſaith God, though your enemies be as tall as the *Anakims*: though the *red Sea* be before you, and the *Egyptians* behind you, feare them not, for *the Lord fights for you.* The God whoſe cauſe you manage is infinite in *power*, *wiſdom* and *goodneſſe*, he hath brought us into deeps, not to drowne us, but to waſh away our ſpirituall filthineſſe; not to deſtroy us, but to manifeſt his power in our deliverance; he will deliver us by *weake meanes*, and by *contrary meanes*, and he will make uſe of the treachery of your

enemies to be a meanes to deliver you, as he hath done *this day. He will kill Goliah with his owne Sword, and hang* Haman *upon his owne gallows. He will ſtrike ſtrait ſtroakes with crooked ſticks*; as he made the treachery of *Ioſephs* brethren to be a meanes to advance *Ioſeph*, and the *falſeneſſe of* Judas to be a way to ſave all his elect children.

3. You have *incouraging Promiſes*, Exod. 23.22,23. Levit. 26.6,7,8. Deut. 28.7. 1 Sam. 25.28. Iſa. 41.10,11,12,13, 14,15,16,17. Iſa. 54.17. A Text common to all Gods people, becauſe it is ſaid to be *the heritage of the ſervants of the Lord.* Here are ſix Texts like ſix pillars to underſhore our ſpirits from falling into diſcouragements. Caſt your ſelves into the boſome of theſe Promiſes.

4. You have *incouraging examples.* For we cannot be in a lower condition then *Ionah* was, when he was in the Whales belly, *tanquam vivus in ſepulchro*, and yet God commanded the Whale to deliver him ſafe upon the ſhoare. We cannot be in a worſer eſtate then *Ieremy* was when he was in the dungeon, and ſanke in the mire ſo deepe, as that 30. men could hardly lift him up; or then *Peter* was when he was ready to ſinke: or then *Moſes* when put in an *Arke of bull-ruſhes*, &c. Or then the children of *Iſrael* were in *Babylon*, who were like dry bones in the grave, inſomuch as *Ezekiell* himſelfe could not tell whether they could live, or as *Peter* when put in priſon by *Herod.* And yet notwithſtanding God ſent a *blackmore* to deliver *Ieremy. Ieſus Chriſt* reached out his hand to keepe *Peter* from ſinking. God ſent *Pharaohs* daughter to preſerve *Moſes*: And *Cyrus* to deliver *Iſrael* out of *Babylon.* And he ſent his Angell to deliver *Peter* out of priſon. Indeed *Peter* himſelfe did not believe it, no more did the Church that was praying for him. God ſent them a returne of prayers, while they were praying, but they beleeved it not. And thus God hath often done for us. Comfort one another with theſe examples, and carry

carry this home for your everlasting consolation. *God never suffers his children to meet with a huge unremoveable difficulty, like the stone before the doore of the Sepulcher, but he sends some Angell or other to remove it away.*

5. You have an *incouraging Captaine*, even the Lord Jesus, who is the great *Peace-maker, Who is our peace when the Assyrian is in the Land*, Micah 7. 9. He hath taken downe the partition wall, he hath made our peace with God. Let the *deepes of our civill warre* call upon the *deepes of peace that are in Christ*. Let us beseech the great *Peace-maker* to take downe the *great partition wall betweene King and Parliament*, to make Father and Sonne of one mind. If Christ makes the peace, it must needs be good. Jesus Christ came into the world, when the Jewes were in the saddest condition, in the depth of slavery (for the Scepter was departed from *Iudah*) and in the *depth of divisions*, for they had so many severall Sects, as they could hardly tell what Religion they were off. In this sad condition *Shiloh* came. Let us beseech Jesus Christ to come into *England* in this low estate, and to bring peace with him, even that Christ who *descended into the lowest parts of the Earth for our sakes, and whose love is a depth that cannot be fathomed*, Ephes. 3. 17,18. The *deepes* of our misery call upon the *depth* of his *love and mercy*, that God for Christ sake would pardon our abysse of sinnes both *personall and nationall*, and bring us out of our *abysse* of miseries, both *personall and nationall*.

6. You have *incouraging company*, you have the *Lord of Hosts* to accompany you, and I may say without the least degree of uncharitablenes, you have the major part of Gods people on your side.

7. You have *incouraging weapons*, prayers and teares, fasting and humiliation. As *Ambrose* spake to *Austins* mother by way of incouragement. *That a Sonne of so many teares could not miscarry*. So may I say and I hope proove a true Prophet,,

Prophet, *That a Nation of ſo many prayers and teares ſhall not be deſtroyed*, God never yet deſtroyed a Nation, wherein there were ſo many of his *children praying, faſting, humbling themſelves*, and eſpecially at ſuch a time, when they are entring into a *ſolemne Covenant* of reforming their lives (as now we are) if they indeavour to doe theſe things with all their *heart and ſoule*.

8. You have *incouraging threatnings* againſt the enemies of Gods Church. God hath threatned, *Zach.* 12.2,3,6. to make Jeruſalem *a cup of poyſon*, and all that offer to ſwallow *Ieruſalem* ſhall be poyſoned with it; to *make* Jeruſalem *a burdenſome ſtone*, and all that thinke to cruſh *Ieruſalem* ſhall be cruſhed by Jeruſalem; *to make him like a fire, and all his enemies like wood to be devoured by him.* God hath threatned concerning the plots of your enemies, *Pſalm.* 64. 5,6,7,8,9, 10. *This Scripture is this day fulfilled in your eares. The Lord give us grace to declare his works, and wiſely to conſider of his doings.* God hath likewiſe accompliſhed thoſe two rare Scriptures, *Pſal.* 7. 14, 15,16,17. *Pſal.* 9. 15, 16. Let us adde our part, *Let us praiſe the Lord according to his righteouſneſſe, let us ſing praiſe to the name of the Lord moſt high, Higgaion*, Selah.

9. You have the *incouraging providence of God.* The great and wiſe God, who is our *Father*, hath from all eternity decreed what ſhall be the iſſue of theſe warrs. There is nothing done in the *lower Houſe of Parliament* upon earth, but what is decreed in the *higher Houſe of Parliament in Heaven.* All the *leſſer wheeles* are ordered and over-ruled by the *upper wheeles.* An excellent Story of a *Young-man* that was at Sea in a mighty tempeſt, and when all the paſſengers were at their wits end for feare, he onely was merry, and when he was ask'd the reaſon of his mirth; he anſwered, *That the Pilot of the Ship was his Father, and he knew his Father would have a care of him. Our heavenly Father* is our *Pilot*, he

fits

sits at the sterne, and though the Ship of the Kingdome be ready to sinke, yet be of good comfort, *Our Pilot will have a care of us. Are not five sparrowes* (saith Christ) *sold for two farthings, and not one of them is forgotten before God.* One sparrow is not worth halfe a farthing: You shall not have halfe a farthings worth of harme, more then God hath from all eternity decreed. God hath all our enemies in a *chaine.* And if a child saw a Lion or a Beare in his deare Fathers hand chained, so as he might be secure his Father could keepe the chaine from being burst, he would not be afraid. And this we are sure God can doe. A 1000000. *Cyphars stand for nothing, unlesse a figure be joyned to them. All men and devils are but cyphars without God. An hoast of men is nothing without the Lord of hoast.* The devill cannot goe beyond his tedder. Luk. 12. 6.

Ob. But God permits the enemy to exercise great cruelty upon his own people, and to take away the lives of his choisest servants, witnes the *Noble Lord Brooke,* and now lately that worthy Gentleman M. *Hampden.*

This objection & answer was added to the Sermon, to comfort us in regard of the death of M. Hampden, the newes of whose death came just to me, as I was transcribing the incouragements from Gods providēce.

Answ. 1. Let us not be troubled that *God permits* our enemies to doe us so much hurt, but rather be comforted that they can doe nothing, but what our *wise and most loving God permits, and fore-decrees for the good of his children.*

2. I answer with our blessed Saviour. *Feare not them that can but kill the body, and after that can do no more.* It is no great matter (in Christs opinion) to have the body killed. The body is but the *Cabinet,* the *Iewell* is the soule. And if the *Iewell* be safe in Heaven, no great matter to have the *Cabinet* broken. It is said of King *Iosiah,* that he should goe to his *grave* in *peace,* and yet he died in a *battell. He that dyeth with the peace of a good conscience, dieth in peace, though he be killed in a battell. Blessed is the man that breaths out his last breath in doing God service.* He that dies *fighting* the *Lords battels* dies a *Martyr.* An excellent thing for a *Minister to*

die preaching, and a ſouldier die fighting. It is but *winking with our eyes* (as the Martyr ſaid) *and we are preſently in Heaven.* Bleſſed and twice bleſſed are thoſe that die in the Lord, and for the Lord.

3. God many times takes away his choiſeſt ſervants, becauſe we *idolize* them too much, as he did the King of *Sweden.* And alſo becauſe he would teach us *to truſt only to his helpe, who will deliver us by weake inſtruments, when he takes away ſtrong and able Inſtruments, that he may have all the glory.*

Laſtly, You have *incouraging experiments.* And ſurely if any Nation under Heaven may reaſon from experience, and rely upon experiences this Nation may. God hath delivered us from the *Beare and the Lion*, from the *Spaniſh navy* in Eighty eight, and ſince from the *Gun-pouder Treaſon*, from *Civill warres* betweene *Scotland* and *England.* And when there was a deſigne to bring the Army up againſt *London*, God did then deliver us. And when we were in the *valley of the red horſe* (as it is called) neare *Edge-hill*, where the Enemy thought to have caſt us downe the Hill, as the *Jewes* would have ſerved Chriſt, then God did alſo deliver us. And for this cauſe we are here this Day, to praiſe God for a wonderfull and miraculous Deliverance. And therefore wee may confidently ſay with the Apoſtle, 2 Corinth. 1. 10. *Who delivered us this day from ſo great a death and doth deliver, in whom wee truſt that he will yet deliver us.* It is obſervable that when *Moſes* went up to the Mount to pray, hee tooke the *Rod* of God in his hand. The reaſon is given, becauſe, by that *Rod* God had formerly done wonderfull things for his people; and the very ſight of that *Rod* did incourage *Moſes* to truſt in God from the experience of his former goodneſſe. Let us never goe to our prayers, but let us carry the *Rod* of God in our hand and heart.

heart. I meane the ſolemne and ſerious contemplation of this dayes Deliverance, and of Gods former wonderfull goodneſſe, and let us ſay with the Apoſtle, 2 Tim. 4. 17, 18. *Notwithſtanding the Lord ſtood with me and ſtrengthned me*, &c. *and I was delivered out of the mouth of the Lion. And the Lord ſhall deliver me from every evill worke, and will preſerve me unto his heavenly Kingdome; to whom be glory for ever and ever.*

Amen. Amen.

* * *

FINIS.

4

DAVIDS SONG OF THREE PARTS:

Delivered in

A SERMON

Preached before the right Honorable the House of Lords, at the Abby-Church in *Westminster*, upon the 15. day of *June*, 1643.

BEING

The day appointed for publike Thanksgiving for Gods great deliverance of the *Parliament*, *Citie* and *Kingdome*,

FROM

The late most mischievous Conspiracy against all three.

Ordered by the said House to be Published

BY

Charles Herle Pastor of *Winwicke* in *Lankashire* the Preacher thereof.

Isaiah 33. 11.

Ye shall conceive chaffe, ye shall bring forth stubble; your breath as fire shall devoure you.

June 29 K

London, Printed by *T. Brudenell* for *N. A.* and are to be sold at the Angell and Bible in *Lumberstreet*. 1643.

DAVIDS SONG
OF THREE PARTS.

The Text, PSAL. 95. 1.

O come let us ſing unto the Lord, let us hartily rejoyce in the ſtrength of our ſalvation.

THE very Text it ſelfe 'tis a full and pertinent Sermon, you have often heard and ſaid it, you cannot too often, as often (at leaſt) as God thus ſolemnly offers us this *ditty*, the *ſtrength of his ſalvation*; ſhould we not *come into his Sanctuary to ſing unto the Lord?* how juſtly ſhould we be left another time *to howle unto him on our beds*, with thoſe in the Prophet, *Hoſea* 7. (it may be) in our cheynes

with *Manasseh* and those others in *Babylon* that *hung up their Harps upon the willoughs.*

Psal. 137.

It were a great deale of pitty and injury both, to waste any of this precious solemne time you have designed unto this *singing*, upon a *Text* that had any thing of *jarring* in it to be reconciled: wherein it mostwhat fals out too (as *Maldonat* observes on a Text of the Gospell) *locus facilior esset si nemo eum exposuisset*, it had beene lesse entangled, lesse ruffled, had it been lesse handled: (as 'twas said of the Emperor) *multitudo Medicorum*--the *multitude of his Physicians was his mortallest disease that which kild him*; so the multitude of *expositors* (mostwhat in difficult ones) strangles, smothers the *Text*: So ambitiously envious is the wit of man that if it untie not the knot, it strives to leave it more entangled: Streames that runne in a crooked tortuous channell, the more they are meddled in the more they are mudded: this *Text* is not such, the difficulty here 'tis not in *undoing*, 'tis in *doing* the Text, 'tis not in *untying*, 'tis in *tying* our selves to it, the duty of it: the *Singing to the Lord and hartily rejoycing in th strengthe of our salvation.*

However, some little difference there is about the *Author* and *Occasion* of this Psalme, *Euthymius* (with some others) would have the Author to be *Moses*, the *time* of penning it when now in sight of and ready to enter into *Canaan*, of all that came out of *Egypt* onely he *Chaleb* and *Joshuah*

Iuah were surviving, he grounds his opinion upon the tenth verse, *Forty yeers long have I been grieved with this generation, and have sworne in my wrath that they should not enter into my rest.*

But the Apostle in punctually eiring this Psalme, almost throughout in the Epistle to the *Hebrewes*, beyond all doubt makes *David* the Author, *he limiteth* (saith he) *a certaine day in* David *saying, to day if ye will heare his voice, &c.* *Ch.* 3. & 4. *Ver.* 7.

For the *occasion* of the Psalme *Basil* and *Theodoret* would have it a Prophesie of that through reformation in King *Josiah's* time, *quando idola eversa & simulachorum occisi sacerdotes:* warre against those Idols and their Priests, God here in the last verse cals (say they) the way of entrance into his rest, and then if a through *reformation* be Gods and a Lands *rest*, and *warre* against Idolatry be the *way* (though a rough one) to it, your comfort yet is, that in the midst of all your troubles, streights and dangers you are still yet surer in the way, and neerer to your rest; that Land that would have true rest must give Idols none.

But the Current of Expositors (from the Epistle to the *Hebrewes* in the third and fourth Chapters applying this entrance into Gods rest, to that entring into Christs rest, that of the Gospell, which the Jewes *hardning their hearts from hearing Gods voice entred not into through unbeliefe*) make the occasion of this Psalme and the joy and exultation of it, that *rest* of the *Gospell*:

however, ſtill we ſee then, the more of *Goſpell*, the more of true *reſt*; and if that Goſpell *bring not* (as is foretold) a preſent *peace but a ſword*, that ſword ſhall cut the entrance into this reſt: *their Redeemer is ſtrong when he hath throughly pleaded their cauſe, he ſhall give reſt to the Land and diſquiet the Inhabitants of Babilon*, *Jer.* 50. 34.

For the Method of the Pſalme it containes two generall parts, the firſt from this firſt verſe to the ſeventh, 'tis an *Invitation* to praiſe, and exultation, *O come let us ſing*---from the ſeventh verſe to the end, we have an *exhortation* to hearing and obedience, *to day if you will heare his voice harden not your hearts*---theſe two *praiſe* and *obedience* we have them often in the Pſalmes, joyn'd and as it were twiſted together, *it becommeth the* *Pſal.* 33. 1. *juſt to be thankfull, and praiſe is comely for the up-* 149. 5. *right, let the Saints be joyfull in glory, let them ſing aloud upon their beds and in the Goſpell, our Saviour Chriſt* will not be ſo much as acknowledged by devils, when they cry, *we know thee who thou art* *Mar.* 1. 25. *the holy one of God, he rebuked them and bad them hold their peace; he that turnes away his eare from* *Pro.* 28. 9. *hearing the Law, his prayers his praiſes ſhall be abominable.*

This firſt verſe of the Pſalme that begins the *invitation* unto praiſe and exultation, the ſubject of our diſcourſe at this time, 'tis a *ſong* of three *parts*, and every *part* (like *Jacobs* part of the ſheep)

ſheep) brings forth twinnes, each a couple *ſtring* (as it were) in the muſick of this praiſe, finely *twiſted* of two parts into a kind of *diſcordant concord*, falling into a muſicall *cloſe* through a differing yet reconciled *Diapaſan*.

The firſt couple in this *ſong* of praiſe are *multitude* and *unity*, *concurſe* and *concord*; *O come*, theres *multitude* and *concurſe*; *let us*, theres *unity* and *concord*.

The ſecond twiſted paire, are *tongue* and *heart*, *let us ſing*, theres the voice and ſound, and *heartily rejoice*, theres the heart and ſoule.

The third and laſt intertwiſted ſtring, or part in the muſicke 'tis *might* and *mercy*, *ſtrength* and *ſalvation*; *Gods ſtrength* and *our ſalvation*; *in the ſtrength of our ſalvation*.

Firſt, of the firſt couple of them, *multitude* and *unity*, *concurſe* and *concord*, *O come and let us*; *and of them*, firſt of the firſt of them, *O come*.

O come, this word (when in Gods praiſe, and in a Kings mouth) me thinks it doth ſomething more then *ſignifie*, then *ſound*, then *ſpeake*; it doth *doe*, it *acts*, it *charmes*, it was we ſee a kind of holy *charme* upon *David* himſelfe the ſpeaker; *I was glad (tranſported) when they ſaid, come let us goe up into the Houſe of the Lord*: a kind of *charm* it is upon that very *charme* it ſelfe of friendſhip; *we went into the houſe of God like friends and tooke ſweet Councell togrther*, O come. *Pſal.* 122. 1. *Pſal.* 55. 14.

There is no man ſo great, but he is the greater, by Doct. 1.

thruſting himſelfe into the throng of ſuch as ſing unto the Lord and heartily rejoyce in the ſtrength of their ſalvation: theres no danger of being *loſt* or *ſmothered in this throng*, with that Samarian Lord that would not beleeve the propheſied plenty. *David* though a King, with what joy doth he remember how *he had gone with the multitude as he ſpeakes, into the houſe of God with the voice of joy and praiſe even with the multitude that kept holyday? I would to God* (ſayes *Paul* to King *Agrippa*) *that thou wert*, what? *ſuch as I am*, a Chriſtian; Religion 'tis an addition to a King, it crownes his Crowne over againe. *It was before the Lord* (ſayes *David*) *therefore will I play even among the rout, and if this be to be vile, I will be yet more vile*: *O bonus ludus* (ſaith *Gregory*) *ubi Michol iraſcitur & Deus delectatur*, thats ſport indeed where ſcornfull *Michols* are angred and God is pleaſed, and therefore (as he ſpeakes) *magis ſtupeo ſaltantem quam pugnantem*, I admire him more *dancing* before the *Ark*, then *fighting* for it.

1 *Kings* 7.

Pſal. 42. 4.

Acts 26. 29.

2 *Sam.* 6. 21, 22.

And is it ſo, how loe then are we ſunke into the dregs of ſinne, in theſe the loe running dregs, time? *dum cogimur eſſe viles ut nobiles habeamur* (as *Salvian* of his time) when many thinke themſelves neceſſitated to be the more truly vile: (1) *irreligious*, that they may be the more faſhionably noble; how much are ſuch fallen even from their fall in the Apoſtles time, that *gloried in their ſhame*, that do *ſhame* at their *glory* (Religion)

Phil. 3. 16.

gion) the *comming* and bearing apart with the meaneſt in this muſicke of *ſinging unto the Lord and heartily rejoycing in the ſtrength of their ſalvation.*

But we may turne the Apoſtles, *we hope better things of you*, into *a*, we ſee better things: your religious *care* & *Order* hath invited us, *ad magnus epulas exultandi* (as *Auſtin* on the words) to a great feaſt of *ſinging unto the Lord*, you have bid us *come* and *welcome*, and which is more, are come your ſelves to joyne with us, not onely in the *concurſe* of *come*, but in the *concord* of *let us* too, which is the ſecond twiſt as it were of this ſtring and comes next to be ſpoke of; *let us*, *King* and *people*, Lords and *Commons*, *one with another praiſing the* Lord. *Heb.6.9.*

Then is the muſicke full when the greateſt bear a part in it, *the ſinne was at higheſt* (ſaves *Ezra*) when *the Princes and Rulers were chiefe in the treſpaſſe*; the ſervice, the *muſicke* is ſo too, when ſuch are chiefe in the devotion; when Governours joyne themſelves in the duty, they enjoyne others: the *Romane* ſucceſſe in their deſignes was aſcribed to the word of command their Captaines uſed, 'twas not *ite*, but *venite*, not *goe*, but *come*; *come let us fight, let us march, &c.* Great mens examples are their eaſieſt their lawfulleſt commands, their actions are all examples, and their examples lawes, and though ſilent ones, yet ſo much more ſolemne and vigorous then thoſe of, Doct. 2. *Ezek.* 9.2.

of words, as the minds of men are apt to take into them deeper impreſſions through the eye, then through the eare, *ſegnius irritant animum dimiſſa per aures*, the eare 'tis a ſlower, a narrower inlet into the mind then the eye, and therefore our Saviour bids *Johns Diſciples to tell their Maſter of him what they had ſeene and heard*; and *the former Treatiſe* (ſayes the Evangeliſt) *have I made*, O Theophylus, *of all that Jeſus began to doe and teach*; mens eyes will tell them what you are by what you doe, and thereby will write your Characters doe what you can; what men ſhall ſee you *doe*, not *heare* you *command*, will be ſooneſt *done*, ſureſt *obeyed*. *Let thine eyes* (ſaith *Solomon*) *be open to the ſupplications of thy ſervants*; how is this (ſaith a Father) doth God heare with his eyes? yes, God will not heare your prayers your praiſes, no nor men your Lawes, unleſſe they be made viſible to them by deeds, when you turne your *prayers* to God, and *lawes* to men into paths, and tread out every word of them into ſteppes, then and not till then ſhall you be heard of both *God* and *man*.

Mar. 11.4.

Act. 1.

1 *King.* 8.52

And if it be ſo that one *come*, *let us*, goes further then twenty times *goe and doe*, how carefull ſhould ſuch be as God hath raiſed to eminence of place, that their examples be *Jacobs ladders*, to help men to Heaven, not *Jeroboams ſtumbling blocks* to lye in their way, and *make Iſrael to ſinne*; how carefull, in as much as ſuch are ſure to be

made

made *Polar ſtarres* to ſaile by, that they be (like thoſe) *fixt* not *wandring falling ſtarres*; if they be they are ſure with the *Dragon* in the *Revelation, in their fall to draw with them a traine of leſſer ſtarres from Heaven*, they *periſh not alone in their iniquity* (as 'twas ſaid of *Achan*) they *dye not in their owne ſinne onely* (as of *Zelophehad*) *eminence* of place eſpecially, it doth ſo like a *ſnail* upon a whited wall guild the way it goes into an eaſier ſurer imitation, that if thoſe wayes prove *ſlippery* as well as *glittering*; they are ſure with thoſe of the *ſtrange woman* in the *Proverbs, to throw many downe wounded*, to give many a fall. So that it may be ſaid of the actions of men in *eminence* as of thoſe *figges* in *Jeremies* viſion, *the good are very good, the bad are very naughty*; ſo good are the good ones, that (though I dare not ſay) they ſhall have more glory with God in Heaven, yet certainly they give more glory to God on earth, and that (I can tell yee) 'tis ſomewhat, to be made in a greater meaſure capacious here of the end for which a man was made the *glorifying of God*, but (I muſt tell ye withall) 'tis a ſomewhat of obligation and duty, not of unaccountableneſſe and liberty (as it is uſually miſtaken) *dignity* alwayes implyes a like proportion of *duty, debt*, yea and *danger* too, if abus'd the greater our receipts from God, the grater our accounts with him, the greater our debts to him & our dangers too if ever we be put *to pay the utmoſt*

Revel. 12.4. *Joſ.* 22.20. *Num.* 27.3. *Prov.* 7.26. *Jer.* 24.2.

farthing; if then it will be ſo *hard to anſwer for one of a thouſand ſins*, what will it be to anſwer one for a thouſand ſoules, it may be many thouſands that ſhall poſſibly miſcarry by a great mans example? *Dives* would not have his *brethren come to hell after him*; what, is their charity in hell? (as one ſpeakes) no, as hot as the place is, there is none of that fire, 'tis but ſelfe love; he had been on earth the chiefe of the Family, the heire of the houſe, and knew that his tormentrs would be ſtill multiplyed to him there, by their following him thither; as on the other ſide, thoſe *ſtarres that have turned many to righteouſneſſe*, ſhall ſtill ſhine brighter, by their acceſſe thither whom they have ſo turned: away then with that forged *Charter* of greatneſſe, *liberty*, as if God had made great men the *Leviathans* of the earth, onely *to take their paſtime therein*, *ubi maxima potentia minima licentia*, where there is moſt of power, there ſhould be leaſt of will (at leaſt) of wilfulneſſe or licence; greatneſſe makes no mans ſins more lawfull but more great: *Nero's fuiſſe Cæſarem*, would not excuſe him, thence 'tis (as his Maſter *Seneca* tels him) that all his faults were crimes, and his crimes prodigies; *ingentia beneficia, ingentia flagitia, ingentia ſupplicia*, they goe all together, great places make great ſinnes, and great ſinnes will have great puniſhments; all that *Piſo* would afford the Pyrat that pleaded Patrician blood, and of *Piſoes* owne kinred too, 'twas but

Luk. 16.

Job 41.

but a higher paire of Gallowes, and (if he would) better carved and painted then ordinary: 'Twas a vaine bragge that of *Cæsar*, *sanctitas pietas fides privata bona sunt quæ juvat reges eant*, sanctity, piety, faith, they are the private mans vertues, Church-mens goods, and (at least) in these *Church goods*, great men are loath to be Impropriators. *David* was not of this mind, let *us* sing, and let *us* heartily rejoyce, he himselfe a partner, even in the course of nature God insinuates this presidencing of Superiors to those beloe them the Heavens (philosophy) tels us worke upon us: here below by a threefold instrument, by *motion*, *light*, and *influence*, he expects you should doe so too, quickning others to their duty with *David*, not onely with an O come, but *let us*.

But if this be all you doe (as our Saviour of the Pharisees) what great thing doe ye? doe not even the Publicans the same? *O come let us*, company 'tis the usuall tinder of temptation; there are (as *Aiguanus* observes) in Scripture many severall sorts of *O come let us*, a *voluptious* one *Come let us take our fill of love untill the morning*; an *ambitious* one, *Come let us build a Tower, whose top may reach to Heaven, let us get us a name*; a *malicious* one, that of *Josephs* brethren, *Come let slay him*; a *trayterous* one, *Come let us lay wait for blood, let us swallow them up quick as the grave, let us all have one purse*: we have had, especially of late, too many of these *O come let us*, but none of

*Mat.*5.46.

*Psal.*63.

*Prov.*7.18.

*Gen.*11.4.

*Gen.*37.20.

*Prov.*1.11.

these is the *O come let us* of the *Text*, 'tis the *religious* one (as he speakes) *O come, let us sing unto the Lord, let us heartily rejoyce*--which is the next part or twisted string in the musicke, and now comes to be touch'd.

Some have acquirrelled our Liturgie for this kind of invitation used in it, *Let us pray*, if there were no greater errors in it, the reformation would be very needlesse. *Athanasius* in his Sermon on the Virgin, tels us that the primitive Church alwayes begun their prayes with this very verse our present Text κατ' ἀρχὰς τῶν ὑχῶν, συγκαλυμμένῳ· ἀλλήλους in the beginning of their prayers hereby inviting one another to attention: The Canon herein I confesse turning all our prayers into a bare invitation to pray, *let us pray for---and let us pray for*---'tis no other then a *preaching prayer* quite out of office; *let us pray*, what other is it then a *preaching* or exhortion? as on the other side, they strove no lesse to *pray* away *preaching*, by their long first and second services, changing places in it, as *Balaam sacrifices*; but the plaine song, the Liturgie beginning with *let us pray*, was not (at least) not heterin faulty, 'twas the Canon that ran out all into this descant of *let us pray*.

Athan. *serm. de Dei para.*

Num. 23. 13.

But this part or *string* in the musick of the Text, 'tis as that before, a double one twisted of *tongue* and *heart*, *Let us sing unto the Lord*, theres the *tongue*, and *heartily rejoyce*, there's the *heart*; first

first *ſing, let us ſing unto the* Lord.

The tongue of man tied (as Anatomiſts obſerves) by a double ſtring to the heart was intended to be ſtringed inſtrument of Gods praiſe; *my tongue* (ſaies *David*) *ſhall ſpeak of thy righteouſnes*; & not only ſo, but *my tongue ſhall ſing aloud of thy praiſe*, and ſhall be *the pen of a ready writer therein*; *I will ſing of thy power, to thee my ſtrength will I ſing. The enemy they roare in their Congregation and ſet up their banners for tokens*; banners of blaſphemy, for tokens of defiance, defiance of Gods praiſe; ſtiling us in ſcorn *Prayer-ills*, and *Pſalm-ſingers*, but if they will needs make no other uſe of their tongues, then by oaths & blaſphemies to ſpit God out of their hearts; no other uſe of their tongues then beforehand to practiſe the language of hell againſt they come thither, & ſo to joyn in conſort with hell even upon earth; we may imagine what a kind of *Proteſtant Religion* theſe men are like to fight for; ſure they which now *accuſe praying* would when they come to it *pray curſing*, and make what they now make the *ornaments* of their *language* (oaths and blaſphemies) then the *Articles* of their *Creed*.

Doct. 3.

Pſal. 35.28.

Pſal. 51.14.

Pſal. 45.1.

Pſal. 59.16.

However let us rather ſtrive to hold conſort with, and fill up the *muſicke* of Heaven, *ſing unto the Lord*, 'tis that which will be our whole imployment there (as *Auſtin* ſpeakes) our circle of imployment there will be *vacabimus & videbimus, videimus & amabimus, amabimus & laudabimus*

bimus, laudabimus & cantabimus, there we ſhall alwayes delight to ſee, and ſeeing to love, and loving to praiſe, and praiſing to ſing, and ſinging to praiſe and ſo backe againe: And if it be true that *amor & gaudium faciunt muſicum*, that love and joy make a muſitian; we have every day even here new grounds of love and joy, *in the ſtrength of our ſalvation to ſing unto the* Lord.

But that is not all, if we goe no further we
1 Co. 13. 1. ſhall be but a *ſounding braſſe*, and but a *tinkling Cymball*, unleſſe we joyne the *heart* with the *tongue*, *and hartily rejoyce in the ſtrength of our ſalvation*, 'tis that as the other twiſt that makes this *ſtring* or part compleat, and the *muſicke* full:
Pſal. 150. 5. *praiſe the Lord* (ſaith *David*) *upon the well tuned Cymbals, praiſe him upon the high ſounding Cymbals.* Firſt, tune well the *heart* to the *tongue*, then *ſound* out and *ſing praiſes luſtily and with a good courage*; *ſing unto the Lord*, but withall *heartily rejoyce*; all our ſinging elſe will be but with the Nightingall *vox & preterea nihil*, all our ſacrifice will be but *ſhew-bread, panis faciei-rum*, bread of faces, as the originall word ſignifies, there will be none of the *hidden manna* in it; leave out the heart, and how ſhould God as he
Mat. 18. 20. hath promiſed *be in the midſt of us* if we be not in the midſt of our ſelves, no mervaile if we loſe our ſuits in our prayers, if in our prayers we loſe
Jam. 4. 2. our ſelves; *ye aske* (ſaves the Apoſtle) *but ye ask amiſſe* & if we ask amiſſe, no mervaile if we miſſe

of

of what we ask: Prayers and praiſes *Luther* cals *Chriſtianorum bombarda*, the Chriſtian Artillery or gunſhot, whereby *Heaven* is ſaid *to ſuffer violence*, & by a kind of battery to be *taken by force*; and if ſo, while the powder the prayer takes not fire within, the ſhot or ſuit can make no battery at all. *Drexilius* tels us of a viſion that a religious man had at prayers in the Congregation, he ſaw a ſeverall Angell at the elboe of every one preſent ready to write downe his ſuits, thoſe who prayed hartily their Angels wrote with gold, ſuch as prayed but coldly their Angels wrote too, but 'twas but with water, ſuch as prayed cuſtomarily onely from the teeth outward, theirs ſeemed to write too, but 'twas with a dry pen no ink in it; ſuch as ſlept their Angels laid their pens by, ſuch as had worldly thoughts theirs wrote in duſt, and ſuch as had malicious ones theirs wrote with gal: the morall (at leaſt) 'tis of uſe, for if God (as *Job* tels us) have a *bagge for our ſinnes* and a *bottle for our tears*, ſure he hath a *booke* for our prayers too, *Job* tels us ſo too, that *he writes bitter things* againſt ſuch as *poſſeſſe the iniquities of their youth*; if we ſhall anſwer for every idle word we ſpeake one to another much more for every idle word we ſpeake to God; *if our light be darkneſſe, how great is that darkneſſe?* if our prayers that ſhould draw downe pardon upon our ſinnes joyne with our ſins, to drawd ow nevengeance on our ſoules, *who ſhall deliver us from that doulle body of death?*

Mat. 11. 12.

Job 14. 17. *Pſal.* 56. 8. *Job.* 13. 26.

that

that of our ſinnes and of our prayers too; and therefore nomervaile if(as Saint *Auguſtin* upon the words obſerves) though *let us ſing to the Lord* might ſeem enough,if he adde *O ceme*; for whom cals he (ſayes he) in the word *come*,but thoſe that are *a longe* a faroff,*ut veniendo propinquent propinquando accedant accedendo exultent*, that coming they may approach, approaching they may wait, waiting they may ſing;but how (ſayes he) *a far off?* can any be a far off from him who is every where? *Iſaiah* (he ſayes) wil tel ye,*this people draw neer me with their mouthes,but their hearts are far from me*; 'tis with theſe we muſt *come*,not only *ſing unto the Lord*, but *hartily rejoyce*; but why is this ſame *let us* added here again? had it not beene enough to have ſaid let ſing unto the Lord, and hartily rejoyce, without this ſecond *let us*? no, the emphaſis here is in the word *us*, none but ſuch as *come*, as turne to God in *heart* can *hartily rejoyce*, *boni lætantur mali geſtiunt* (ſayes *Chriſoſtome*) onely the Chriſtians joy is true,that of the ſinner tis but ſcænicall, but acted, perſonated, even in ſuch *laughter the heart is ſorrowfull, and the end of that mirth 'tis heavineſſe*; or if otherwiſe like a churles feaſt, it makes him ſtarve for't all the yeere after; the *continuall feaſt* 'tis that of a *good conſcience*: and no mervaile if ſuch as *come* as turne nto the Lord may *hartily rejoyce*, he hath ſomething to rejoyce in, *Gods ſtrength* and *his owne ſalvation, the ſtrength of his ſalvation* which make the

Iſa.29.13.

Prov.14.13.

the laſt coupled or inter-twiſted ſtring in this muſicke *that of ſtrength and ſalvation.*

Many obſervations we might have hence, as Doct. 5.
that is the weakneſſe, the want of ſalvation; the danger in which we need it, out of which we expect it, that is ours, the ſtrength, the worke, and ſo the glory of it 'tis Gods, *his ſtrength of our ſalvation*; we can but cry for helpe when we are in danger: nay ſometimes not ſo much as cry as not knowing the danger we are in: ſuch was this late one, whence we now ſolemnize Gods *ſtrength in our ſalvation*; *before we cal'd God anſwered, while we were yet to ſpeake he heard*; and yet as *Iſa.65.24.*
great and deſpicable as this our owne weakneſſe towards our ſalvation is; yet being his, Gods people, that weakneſſe is ſo lin'd and twiſted and interwoven with his ſtrength, that the enemy muſt firſt cut aſunder Gods ſtrength, before he cut through our ſalvation; juſt as Curazeers doe with their bridle reines, twiſt them may be of ſilk or the like, but withall there's a ſteel wyre interwoven with, and through it a *cord of ragges well* *Jer.38,12.*
twiſted, lifted Jeremy *out of the dungeon*; no matter how very *ragges* in the worlds eye the meanes of *ſalvation* be, if God have the *twiſting* them, if he *twiſt* them by his *ſtrength*, and *twiſt* his *ſtrength* in and with them; we have ſeene by what *ragges, ſhreds of paper* in the *Powder treaſon*, and now in *this*, too, God can lift us out of the dungeon; but the obſervation that I hence ra-

therchuſe to commend unto you, as moſt pertinent to the ſolemnity 'tis that:

Doct. 6. When *God ſtretches out his hand of ſtrength in our ſalvation, he expects we ſhould ſtretch out our hearts with joy in his prayſe* (1) *heartily rejoyce in the ſtrength of our ſalvation: Let all them that put their truſt in thee rejoyce, let them ever ſhout for*
Pſal. 5. 11. *joy, becauſe thou defendeſt them: I will cloath her*
Pſal. 132. 16. *Prieſts with ſalvation, and then her Saints ſhall ſhout for joy:* and againe, *God hath lifted up my*
Pſal. 27. 6. *head above mine enemies, therefore will I offer ſa-*
Pſal. 13. 5. *crifices of joy, I will ſing, yea I will ſing praiſes unto the Lord;* and ellwhere, *My heart ſhall rejoyce in thy ſalvation; and good reaſon, for God* himſelfe *rejoyces in the ſtrength of our ſalvation; the Lord*
Zep. 3. 17. *thy God in the midſt of thee is mighty, he will ſave, he will rejoyce over thee, he will reſt in his love, he will joy over thee with ſinging:* and ſo twiſted and interwoven are Gods *ſtrength* and our *ſalvation.* By this mutuall *joy*, therein *his* and *ours*; that as *David* tels us here, *Gods ſtrength is our joy*; ſo
Neh. 8. 10. *Nehemiah* tels us, *his joy is our ſtrength, the joy of the Lord is our ſtrength:* God hath (as *Iſaiah* ſpeakes) wonderfully in our deliverance *cloathed himſelfe with ſtrength* for us, and thereby (as *David* before) this day *cloathed us with his ſalvation*, he hath *lifted up our heads above our enemies*, and ſuch enemies, as had (at leaſt) in the moſt ſtudied Plot that ever this Land was delivered from, joyned and beaten their *heads* together how to

deſtroy

deſtroy at once (in a *clymax* of miſchiefe as 'twas ſaid of the Powder-plot) *rem, regem, regimen, regionem, religionem*; *property, liberty, ſoveraignty, government, law, religion, all*; what remaines (by way of uſe hereof) but that we ſhould in our rejoycing labour to make *God rejoyce with and over our rejoycing* (as above) then we may *heartily rejoyce*, if we make God himſelfe to beare a part in our joy, our muſicke, then we ſhall *ſing*, not onely *to the Lord*, but *with the Lord*; which that we may doe, two things are to be done, and they are both too implyed in the Text, in theſe two words, *ſtrength* and *ſalvation*: There are but two things we read of in Scripture that make *joy in heaven*, the *converting of ſinners to ſalvation*, & the *confounding the enemies of ſalvation by ſtrength*; *ther is joy in heaven over every ſinner that converts*, and for malicious plotting enemies to ſalvation, *that imagine a vaine thing and take councell together againſt the Lord, that ſay, come let us lay wait for blood, let us lurke privily for the innocent without cauſe, let us ſwallow them up alive as the grave—we ſhall find all precious ſubſtance, we ſhall fill our houſes with ſpoyle, caſt in thy lot amongſt us let us all have one purſe, he that ſits in the heaven laughs them to ſcorne, the Lord will have them in deriſion*, theres joy too: Improve then the ſtrength that God hath ſhewen and given ye (in the firſt place) to the *working out of ſalvation*, your own & others, in applying all the means in your power towards

Luk. 15.7. *Pſa.* 2.1,2,4. *Prov.* 1.11, 12,13,26.

the *converſion of ſoules*, by ſetling and advancing to the utmoſt, and in the firſt place the concernments of Religion: The higheſt office of government, it is to be the nurſe, the guardian of Religion.

Be pleaſed to imagine Religion (Proteſtant Religion) as an Orphan Virgin purſued by her ſo much the worſe enemies, in that, pretenders bath'd in her owne teares, and blood throwing her ſelfe at your feet, ſighing out ſome ſuch ſad complaint as this: Whether ſhould a diſtreſſed Virgin flye, but to her guardians? You are they, and is it not enough that all this while, every the moſt ſcandalous wretch, hath beene hitherto ſuffered to mingle and brew his owne *cuppes* of ſurfet and *blaſphemy*, with my *cuppe of bleſſing* in the Sacrament, and ſo *to drinke downe as the leaſt drinkes water*, not onely *iniquity*, but *his owne damnation* and my ſhame at once? not enough that children in diſpight of me, ſuck downe their mothers milke and oathes together, but that men ſhould be ſuffered to doe ſo by their owne blaſphemies and my blood; is it not enough that (againſt the Law of Nations) my *Embaſſadeurs* have beene not onely denied audience, but ſilenced, ſentenced, mangled, impriſoned, baniſhed, my faithfulleſt ſervants every where inſulted on, reviled, purſued hitherto to their undoing and now-moſtwheres to the very death, while my ſworne and profeſſed enemies have beene gene-

1 Cor. 10.16. Ioh. 15.16. 1 Co. 11.29.

rally

rally ſecur'd, countenanc'd, imploid, advanc'd ? Is it not enough that my name hath beene proſtituted as the common bayl to every complement, lye, cheat, treaſon, and made the guilty ſhelter to the fowleſt Hereſies, Idolatries, ſuperſtitions, ſects ? nay, is it not enough that thoſe ſpirituall *watchmen* that were ſet to looke to me (as in the Canticles) *have ſtrucken and wounded me, and taken away my vaile*, my modeſty of dreſſe, and beſpangl'd and painted me like a common harlot, made me (as 'tis truly ſaid of ſuch) *ipſa pars minima mei*, my ſelfe the leaſt part of my ſelfe ? Is it not enough that (with his in *Lucan*) *totum eſt pro vulnere corpus*, that my whole body hath a long while beene but one wound by the ſecret ſtabbes, and now open blowes of thoſe maſters of murther the Jeſuites and their Emiſſaries ; but that now yee have ſuffered Walloone, and other Germane practiſed *blood-ſuckers*, and now the worſt of all *Iriſh* Rebels that are (with *Nero*) but *lutum ſanguine maceratum*, but ſo many clods of earth ſteep'd in blood to be let upon me every day afreſh ; *to make upon me* (as *David* ſpeakes) *inquiſition for blood*, to ſee if there be any more yet left : *How long, how long untill you avenge this blood of mine upon thoſe that have ſpilt it as water on the earth* ? 'Tis I, I that brought you that *precious blood of redemption*, and have thereby made *too your blood precious in Gods eyes* ; O let mine be ſo in yours, at leaſt the poor

Can.5.7.

Pſal.9.12.

Reve.6.10.

Pſal.79.3.

1 Pet. 1.19.

Pſa.116.15.

*Jer.*14.8. remainder of it that is yet left: O paſſe not by as *wayfaring* unconcerned men, with hands foulded in your boſomes, but *behold and conſider if there*
*Lam.*1.12. *were ever ſorrowes like unto theſe of mine*, or mine had ever cauſe to be ſuch before; what doe yee meane? doe yee ſtay to ſee if Angels will come no reſcue me (as another *Suſannah* at the ſtake)
2 *Kin.*9.5. to you *ye Captaines of* Iſrael *it belongs*, you are
2 *Kin.* 2.12. the *Equites Cataphracti*, the *Horſmen*, and *Chariots of Iſrael*, the *vindices ſanguinis*, the avengers of blood; if you ſtay till the Angels come to my reſcue, they will (in all likelihood as by
*Ezek.*8.3. *Ezekiel* and the Evangeliſt *Phillip*) *ſnatch me up*
*Act.*8.39. *from among you by the haire of the head*, and land me it may be in *America*, and if you ſuffer once
*Reve.*12.2. *the Dragon to drive the woman now ready to be de-*
4. 6. *livered into the wilderneſſe, the Arke will be taken*,
1 *Sam.*4.21. and then you may *call the iſſue*, I Chabod *the glory of* Iſrael *is departed.*

I make no queſtion but your pieties and wiſdomes prompt you with higher conſiderations; for my part I muſt confeſſe I cannot but wonder, that any Engliſh Proteſtant can be contented to fill his hands onely with *Orders* and *Declarations*, while a Papiſt in the Land hath a *ſword* in his.

But the next thing that makes God beare a part in our muſick, and ſo makes it full, 'tis when God hath ſhew'd his *ſtrength* in our *ſalvation*, by blaſting the Plots of traiterous enemies to that our

ſalva-

ſalvation; to purſue them to *the cutting off the troublers of* Iſrael, *that others may heare and feare and doe no more ſo wickedly*; this is (as 'twas ſaid of *Chaleb*) *to follow God fully*, or as the originall word is, *to fill after God*, ſuch *as lay wait for blood* *God laughes them to ſcorne in Heaven*; then doth earth anſwer and eccho to this ſport, this joy of Heaven, when both have once ſeen pride, malice, and wit, to have fool'd and betrayed themſelves into their owne ſnare of ruine.

*Gal.*5.12. *Deu.*13.11. *Num.*14. 24. *Pſal.*2. *Prov.*1.

Theſe three laſt yeeres, *England hath* beene the buſie, the varying ſcæne of almoſt every day new Plots of miſchiefe, *the Children* (like *Jacob* and *Eſay* in an emilous contention, which ſhould come into the world firſt, *holding one another by the heel*) *have come thick to the birth*, but through this *ſtrength* of our God, they have not *had ſtrength to bring forth*; and alwayes *give them Lord, what wilt thou give them? give them a miſ-carrying wombe and dry breſts*: a miſcarrying wombe, a womb utterly barren or effear, whileſt that Rome and Hell are not quite bed-rid we may not expect; while they have any breath left *to kindle theſe fires on earth*, we may be ſure they will *compaſſe themſelves in with ſparkes, and walke in the light of thoſe vaniſhing ſparkes that they have kindled*; onely this, *let them have of thy hand, let them ſtill lye downe in ſorrow*; doe thou O Lord blow too, blow upon all their blowings, their kindlings, their councels, and let it be *the blaſting*

*Gen.*25.26. *Iſa.*37.7. *Hoſ.*9.14. *Iſa.*50.11.

blasting of the breath of thy displeasure, let them
Psal.35.5. *be as stubble before this wind, and the Angell of the Lord scattering them.*

God hath hitherto wonderfully shewed this his *strength* in our *salvation*, he hath *shewed*
Luk.1.51. *strength with his Arme in scattering the proud in all the imaginations of their hearts, in taking the*
Iob 5.13. *wise in their own craftines, and making the councels of the wicked foolish*; how exactly hath he alwayes hitherto made good that observation of the Hi-
Livy. storian, *Consilia callida prima specie læta tractatu dura eventu tristia*: that trecherous councels are kindled with many sparkling *hopes*, kept in with many difficult *shifts*, goe out in as much *stench*, *darknesse* and *danger*; and so let alwayes these
Iob 18.6. *candles of the wicked be put out*, that *the sunne of*
Mal.4.2.21. *righteousnesse* may shine the clearer.

17. If I shall herein (Right Honourable) represent you with the common cry of the people and call for *law*, it shall be but in right of the *Gospell*, and that not beyond the warrant of both. I confesse you have (with the *Mariners in* Jonah's
Ion. 1.5.13. *shippe*) *rowed hard to reach the shoare*, and you have *unladen the shippe too, laid out a great deale of the goods and fraught*; but give me leave to tell you (as *Chrisostome* to those Merchants) *gravissimum onus fugitivus Propheta*, the heavieſt *burden* of the *shippe* and most needfull to be *throwne out* 'tis the *fugitive Prophet*; while he is suffered to sleep in the shippe, no mervaile if the storme cease not:

not: if you would ſave the ſhip, the State from ſinking, let not (at leaſt) theſe traytors to the peace and ſafety of it, ſleepe ſo ſecurely in it, and wake too ſo freely to its ruine while others ſleepe: Certainly while theſe *Amalekites are ſpared* and ſuffered to *come forth thus briske* and *confident with Agag* (as that of *Sauls*) *the Kingdome is a departing*. (O conſider) the blood that *Ahab ſpar'd in Benhadad* cry'd as loud againſt him, as that which he *ſpilt in Naboth*; *if thou haſt drawne thy ſword againſt another, there may be yet* (the wiſe man ſayes) *an attonement, unleſſe there have bin ubraiding, or a treacherous wound*; for ſuch as have bin drawn to draw a ſword in open war againſt you, mercy may be yet proper; but for ſuch as have given at once an *ubraiding & a treacherous wound* both, *a wound* no leſſe *ubraiding to your honours* then *trecherous to your ſafeties*, and to the State in both; the duty, the mercy you owe to all, ſafeties, honours, ſtate, religion, all cry for the juſtice of the ſtate upon them. And yet Saint *Auguſtines* deſtinction, *inter Errones & Turbones*, between ſeduced *Sheepe* and *wolves in Sheeps skins*, will never be out of ſeaſon. You heard excellently well in the morning of *Joſhuah's* no leſſe goodthen great example, but if that of *Joſhuah* (deſigned to war & blood) may ſeem too rough; be pleaſed to take that of *Moſes, the meekeſt man on earth*; and (I can tell yee) God himſelfe when he promiſes to qualifie the ſeventy gover-

1 *Sam.* 15. 28. 32.

1 *Kin.* 20. 42.

1 *Kin.* 21. 19.

Num. 12. 3.

*Num.*11.17. nours of *Iſrael* his aſſiſtants, it is, *by taking of the ſpirit that was on him and putting it on them, that they might with him beare the burthen of the people*; and what kind of ſpirit was that? It was (at leaſt againſt the Conſpirators *Corah* and the reſt) a ſpirit of vengeance, *if theſe men dye*
*Num.*16.29 *the common death of all men, the Lord hath not ſent me*: So was it againſt thoſe other ſeducers to
Exo. 32.19. Idolatry too, a ſpirit of indignation, *when he ſaw the golden Calfe and the dancing, his indignation waxed hot within him: qui vitas omnium ſua morte petivit* (as *Gregory M.* upon that paſſage) *paucorum vitas gladio extinxit:* he that was content to ſacrifice his owne for the lives of the whole
*Exo.*32.32. people---*if not blot me out*---yet did he cut off the lives of no leſſe then three thouſand of the ſe-
Ver. 28. ducers; *there fell of the people that day about three thouſand men*; and in that great and juſt vengeance, the *Levites* that were the executioners, are
Ver. 29. ſaid *to conſecrate themſelves unto the Lord* thereby, and that *for a bleſſing*; ſome of the Ancients have gone ſo farre as to ſay, that in that very dayes execution of the Idolaters, the *Levites* ex-
*Gen.*34.25. piated that *treacherous ſlaughter of their great Grandfather* Levi *upon the Sichemites*. However here (at leaſt) you need not any ſuch ridiculouſly miracolous a way (as the *Rabins* would have thoſe three thouſand Ring-leaders in the Idolatry that fell in that ſlaughter, to be knowne by from the reſt) *viz.* that drinking of the duſt the golden Calfe

Calfe was ground into, they preſently had golden beards) if not the marke of the *Calfe*; yet have they plaine enough upon them the marke of the *Beaſt* (at leaſt) in their *hands* if not *fore-heads*, their undertakings though not profeſſions, and that by their owne confeſſions too that you are to deale with.

Be pleaſed but to conſider in that paſſage how eaſily God paſſes by the preſerbeſcency, the right-hand errors of zeale in his cauſe; *Moſes* breaks all the ten Commandements at once, *when he ſaw the Calfe and the dancing*; *he threw the two Tables out of his hands and brake them beneath the Mount*: and yet we never read of more intimat more interboſoming endeerances betweene God and *Moſes*, then thoſe which immediatly follow thereupon; God not onely at his ſuit ſpares and receives the people againe into his conduct; *therefore now goe lead the people---mine Angell ſhall goe before thee*; but he himſelfe as he tels him, will *ſpeake with him face to face as a man ſpeaketh to his friend, he will know him by name and make all his goodneſſe to paſſe before him*, & become his own herauld to him *to proclaim himſelf before him*, and his owne vaile or ſhadow too, *covering him with his hand while his glory paſſed by*; and for the broken Tables 'tis no more but *hew thee two Tables like unto the firſt and I will write again.* Exo. 32.19. Ver. 34. Exo. 33.11. Ver. 17. Ver. 19. Ver. 22. Exo. 34.1.

The two *Nowes* that imediately follow this execution of *Moſes* upon the Idolaters are very

*Exo.*32.32. remarkable, that of *Moſes*, *yet now if thou wilt forgive their ſinne*---and that of God which preſently followes, *therefore now goe and lead them on*--(*i.e.*)*now* that a juſt vengeance is taken on the ſin, *now pardon* ſayes *Moſes*, and *now goe* ſayes God; he that is not firſt a good Champion for his God he is never either a good advocate for, or leader of his people, thoſe governours ſhall never either ſucceſsfully guide a people, or ſpeedingly pray for the pardon of their ſinne that doe ſparingly proceed to puniſh it, God will firſt ſee our *cruelty* to a ſin before he will have *mercy* on it.

*Ver.*34.

O what an excellently temperd ſpirit for a Governor is this of *Moſes* (as the ſame *Gregory* goes on upon this paſſage) *utrobiq; Legatus fortis, cauſam Dei apud populum gladijs*, and then *cauſam populi apud Deum precibs agit*; firſt as a Champion for God, how heartily doth he handle the cauſe of God upon the people with ſwords? *there fell three thouſand of the people that day*; then as an Advocate; how doth he handle the cauſe of the people towards God by prayers---*if not blot me out*---*intus ignibus amoris*---(as he ſpeaks) a zeale rightly temper'd of *love* and *anger*, a *loving anger* for God, and an *angry love* toward the people: and certainly in vaine ſhall you in your *Faſts* (with *Joſhuah*) *lye upon your faces*, unleſſe you lay your *Achans* on their backes; 'twas in *the valley of Achor* that he ſuffered (ſayes the Text) and that *Achor* (the Prophet tels us) was their great *doore*

*Exo.*32.28.

Ver. 32.

*Joſh.*7.10.

ver. 24.

of

of hope, and it will be yours: In vaine ſhall you on ſuch dayes as this (with *David*) *have the high praiſes of God in your mouthes, without a two-edged ſword in your hands.* *Hoſ.2.15.* *Pſal.149.6.*

You ſee your taske, it is to make Heaven bear apart with you in your muſicke, 'twill then be full: Heaven hath a long time *mourned to us*, *and we have not wept*; mourned in ſhoures of blood, and we have not (in any proportion) anſwered in dewes of teares: take heed we ſuffer not Heaven to *pipe to us too*, *and yet we will not dance*, not dance to that tune Heaven hath begun to us in; a *Triumph* in *the ſtrength of our ſalvation*, if not, in their deſired commingin at leaſt in the enforced cutting off the malicious enemies therof. *Mat.11.17.* *Ibid.*

FINIS.

THE SONG OF MOSES THE SERVANT OF GOD, AND THE SONG OF THE LAMBE:

Opened

In a Sermon preached to the Honorable Houſe of COMMONS,

At their late ſolemne day of Thankſgiving, *Iune* 15. 1643. for the diſcovery of a dangerous, deſperate, and bloudy Deſigne, tending to the utter ſubverſion of the *Parliament*, and of the famous City of *London*.

By STEPHEN MARSHALL, B.D. and Paſtor of *Finchingfield* in *Eſſex*.

Publiſhed by order of that Houſe.

REVEL. 17. 4.
Come hither, and I will ſhew thee the judgment of the great whore.

Iune 29 LONDON,
Printed for SAM: MAN and SAM: GELLIBRAND in Pauls Church-yard. 1643.

TO
THE HONORABLE
House of COMMONS, now assembled in PARLIAMENT.

Honorable, and Beloved,

THE holy King and Prophet David, required that the prayses of God should be sung upon well tuned Instruments; and some Psalmes which himself composed to that purpose, he styled Michtam, golden Psalms; as being full of precious and choise treasure. Such could I have wished might the Instrument have been, and such the Song of Praise and Thanksgiving, to have celebrated the goodnesse of God, for this late wonderfull preservation of your Honorable Assembly, and the famous, and worthy City; both whose ruine was plotted and designed by wicked and unreasonable men. But you were pleased, not onely to designe to this service, a weak and untuned Instrument, (though not Crackt, as Malice, and Slander hath bruted it abroad) but also

to

to injoyn the publiſhing of this ſong of Thankſgiving, which is full of weak and imperfect Notes. *And to this latter task, I was (I confeſſe) farre more unwilling then to the former ; as being conſcious unto my ſelf, how few conceptions could be brought by me to any ſuch maturity, as might render them meet to become the ſtanding Monument of ſo great a* Mercy, *and ſo happy a* Day, *which is worthy to be ingraven on* Marble, *rather then to be written on* Paper, *and with* letters of gold, *rather then with* ink : *But in the purſuance of your Commands I have done it, and added ſome few things, which time nor ſtrength would permit me to deliver in publike ; Being reſolved to deny my ſelf, and to do nothing that may hinder me from being what I am, and ſhall always deſire to remain,*

Some few inſtances, clearing the main Doctrin, and ſome inlargement of the firſt Uſe.

Yours wholly in the ſervice of Chriſt and his Church,

STEPHEN MARSHALL.

A SERMON PREACHED BEFORE the Honorable Houſe of COMMONS, on the 15. of *June* 1643. being the day of their publique THANKSGIVING.

HOnorable and Beloved, were the ſtrength of my body, and my furniture of wiſdome, learning, and grace, in any degree anſwerable to the ſervice of this Day, I could not but exceedingly rejoyce, in being called to this work, in this place, at this time. For having been lately reſtored from the gates of death, what greater mercy could I wiſh, then to praiſe God in the great Congregation? and having been reported over the whole Kingdom, to have altered my former judgement, concerning this juſt cauſe of the Parliaments Defenſive Arms: yea that the horrour of my guilt, in adhering to this Cauſe, had diſtracted me, and made me mad, can I look upon it otherwiſe then as a great and publike taking off this reproach, by being called to exerciſe my poor talent, in that Aſſembly which is the whole Kingdom by Repreſentation, and at *this time*, to be a further-

therer of your joy and thankfulneſſe, for Almightie Gods watchfull eye and powerfull hand thus wonderfully manifeſted againſt the deſperate and bloody Deſignes of thoſe that would deſtroy you? But I fear, leſt this which is ſo many wayes a favour to *me*, ſhould prove *your* loſſe through my weakneſſe, which would not permit me to ſtudy much in private, and I fear will diſable me in the publike delivering that little which God hath brought to my hand; yet this doth encourage me, I have abundant experience of your *Candor*, and I know that both with God and man, where there is *firſt a willing mind*, (eſpecially in a day & ſervice of Thankſgiving) *it is accepted according to what a man hath, and not according to that he hath not.*

2 Cor 8. 12.

Yea, I have one encouragement more, that Gods providence hath directed me to ſuch a Text, which is not onely ſutable to our meeting, and ſervice, but ſo really intended by the Spirit of God, for your time and work, that the very reading of it, (though an hour together) might exceedingly affect you, if once you have the true meaning of it; which Text you ſhall finde written in

The Text. REVEL. 15. 3, 4. read alſo *ver.* 2.

Verſe 2. *And I ſaw as it were a ſea of glaſſe mingled with fire, and them that had gotten the victory over the Beaſt, and over his Image, and over his Mark, and over the number of his Name, ſtand on the ſea of glaſſe, having the harps of God.*

3. *And they ſung the ſong of Moſes, the ſervant of God, and the ſong of the Lambe, ſaying, Great and marvellous are thy works, Lord God Almighty: juſt and true are thy wayes, thou King of Saints.*

4. *Who*

4. *Who shall not fear thee, O Lord, and glorifie thy Name? for thou onely art holy, for all Nations shall come and worship before thee, for thy judgements are made manifest.*

THis Text, though it be a part of the *Apocalyps*, the *darkest*, and *most mysticall* Book in all the Scriptures, and therefore thought generally hard to be understood, yet time (one of the best Interpreters of Prophecies) hath produced the *events* answering the *types* so full and clear, that we have the whole Army of Protestant Interpreters agreeing in the generall scope and meaning of it, which in a few words be pleased to take thus:

A great part of this Book, is a setting out the conflicting state of the Church (under the great Apostasie) with *the* Antichrist, the heavyest and sorest enemy which ever the Church had; and this Antichristian power and dominion is set forth (as other Kingdoms elsewhere are) by a *systeme* of the *world*, wherein are *earth, water, air, sunne, moon, starres, a King, a Metropoliticall City, Provinces, People, &c.* an Antichristian *Empire*, an Antichristian *World*; and this great Monarchy of Antichrist hath the time of its *rising*, its *triumphant reigning*, its *declining*, and *ruine*, and the state of the Church of Christ under all these, clearly foretold in this Book. And (to say nothing of his rising, and reigne) his ruine is described in this fifteenth, and sixteenth Chapter, under the Type of *seven Angels*, pouring out seven vials full of the wrath of God: the seven vialls being so many degrees of the Beasts, or Antichrists ruine: which story of the vialls, the Holy Ghost sets down two

wayes, firſt generally, in the fifteenth Chapter, ſecondly more particularly, in the ſixteenth Chapter.

In the generall deſcription of them in this fifteenth Chapter, we have firſt the circumſtance of the *place*, where this Viſion was ſeen, whence theſe Angels came, that is, *heaven*: *I ſaw another ſigne in heaven*, verſe 1. that is, the true *Church*, whereof *Chriſt* is King, oppoſed to the *world*, wherein *Antichriſt* reigns, as beyond all doubt, may be cleared out of the fourth Chapter of this Book, which is the Stage of all the *Apocalypticall* viſions. Secondly, we have the things themſelves, or the marvellous ſignes which were ſeen in this place, and they are three.

1. Firſt, *The behaviour of the true Church of Chriſt, during this time of the powring out of the vialls*, ver. 2, 3, 4.

2. Secondly, The deſcription of the *ſeven Angels, the inſtruments* who were to pour out theſe vialls, their *apparatus, qualifications, and furniture*, they *come out of the temple, clothed in pure and white linnen, and having their breaſts girded with golden girdles*; *Habitu & ornatu ſacerdotali ornati*, like the Prieſts of God, *Ezek.* 44. 17, 18. pure worſhippers.

3. Thirdly, A deſcription of the *Church, in reference to Chriſts preſence with it, his owning, and protecting it*, though after a more dark manner, *verſ.* 8. *The Temple was filled with ſmoak, from the glory of God, and from his power, &c.* alluding to Gods taking poſſeſſion of the Tabernacle, *Exod.* 40. 34. and of *Solomons* Temple, 1 *King.* 8. 10, 11. The firſt of theſe I am to deal with at this time, viz. *The behaviour of the Church during the time of the powring out the vialls.* Wherein obſerve two things, firſt, *their ſtate*, verſe 2. ſecondly, *their work*, verſe 3, 4. Their ſtate, *I ſaw as it were a ſea*

of

of glaſſe mingled with fire, and them that had gotten the victory over the Beaſt, &c. ſtand on the ſea of glaſſe, having the harps of God. This ſea of *glaſſe*, or cryſtall, is deſcribed Chap. 4. 6. placed before the Throne, alluding to the great Laver, or Sea in *Solomons* Temple, wherein the Prieſts were to waſh themſelves from their uncleanneſſes, whenever they approached nigh to the Altar of God to offer ſacrifice; onely that was made of *braſſe*, this of a more *pure* and *tranſparent metall*: In this Laver the Reformed Churches had lately been waſhed from the foulneſſe, and pollutions of Antichriſtianity, out of which they had newly eſcaped, *having gotten the victory over the Beaſt, and over his Image, and over his Mark, and over the number of his Name*; and being cleanſed in this Laver, (though mingled with fire, whether of contention, or other affliction, I diſpute not) they ſtand upon the brim of it, with the harps of God in their hands, with *inſtruments of praiſe*, as the Iſraelites did upon the banks of the Red-ſea, (thorow which they had lately paſſed, and in it been baptized unto God) ſinging a ſong of praiſe for their great deliverance from *Pharaoh* and his Hoaſt, who periſhed in the purſuing of them; This was their condition, and their poſture, a *delivered, cleanſed condition*, a *praiſefull poſture*. Exod. 15.

Secondly, their work, during the time of the pouring out the vialls, they ſang an *Epinicium*, a *triumphant ſong*, *Canticum gratulatorium & euchariſticum*, a ſong of praiſe and thankſgiving: wherein obſerve two things; firſt, the *Title* of the Song, *The Song of Moſes, the ſervant of God, and the ſong of the Lamb*: Secondly, the ſubject matter of the Song, *Great and marvellous are thy works, Lord God Almighty, &c.*

The title: First, the ſong of *Moſes* the ſervant of God, *i. e.* ſuch a Song, and upon ſuch an occaſion as *Moſes* and *Miriam* and the reſt of the *Iſraelites* ſang unto God when they had paſſed through the Red ſea: 2ly. and the ſong of the *Lamb:* we have many ſongs of the *Lamb* recorded in this Booke; cap. 4. 11. *Thou art worthy O Lord to receive glory, and honour, and power*, &c. is the conſtant ſong of the whole Church of Chriſt; cap. 5. 9. the ſame quire ſings a *new ſong* to the *Lamb* when hee had taken the booke to unlooſe the Seales thereof; cap. 11. 17. the ſame Church ſings *another ſong* of prayſe upon the reſurrection of the two witneſſes, and the fall of the tenth part of the great City, *We give thee thankes O Lord God Almighty*, &c. cap. 12. 10. upon *Michaels* victorie over the dragon, there is *another Song* of praiſe, *Now is come ſalvation, and the Kingdome of our God, and the power of his Chriſt*, &c. cap. 14. 3. there's a *New Song* ſung before the throne which no man could learne, but the hundred forty and foure thouſand which were redeemed from the earth: Now whether *this Song* of the Lamb be the Song which thoſe harpers ſang, or whether, and how farre it is compoſed out of the reſt of the ſongs recorded in this Book, is needleſſe (as ſome Interpreters doe) to enquire, becauſe we have the matter of the Song layed downe in ſo many words; it is ſufficient that it's therefore called the Song of the Lamb, becauſe it was *indited* by the *Spirit* of the Lamb, and *tends* to advance the *glory* of the Lamb their Saviour and Deliverer.

2. The matter of the Song: which divides in ſelfe into *two parts*. 1. The *Churches confeſſion of the nature of thoſe workes which Chriſt doth in the pouring out the ſeven*

ſeven vialls, ver. 3. viz. *Great and marvellous are thy workes, Lord God Almighty, juſt and true are thy ways thou King of Saints*, i. e. They are great and wonderfull, fit onely to bee done by him who is the *Lord God Almghty*, juſt and true, well becomming him who is the *King of Saints*. 2. The uſe which the Church makes of theſe works, which is threefold. 1. They *record, celebrate, and publiſh them.* 2. They engage and *binde themſelves* faſter and cloſer to him, in his worſhip and ſervice, *Who ſhall not feare thee O Lord, and glorify thy Name? for thou onely art holy.* 3. They prophetically foretell the uſe which *ſhall be made* of theſe workes by ſuch as yet were *ſtrangers*, viz. As Chriſt proceedes to manifeſt theſe wonderfull and righteous plagues and judgments upon the Antichriſtian world; the people of *Italy, Germany, France, England, Scotland, Denmarke, Sweden, Polonia, Hungaria,* and the reſt of the elect ſhall ſhake off the *Yoke of Antichriſt*, and ſubmit to the *Scepter of Ieſus Chriſt*; for *all Nations ſhall come and worſhip before thee, for thy judgments are made manifeſt.*

Thus you have a plaine view of the Text together with the interpretation, out of which many excellent and uſefull truths might be obſerved. As firſt, that *all which is done in the pouring out of the ſeven vialls, is the wrath of God upon the Antichriſtian faction*; ſo that however in the pouring out of every viall there is ſomething which is *grievous* to the reformed *Churches*, to humble, purge, and quicken them, yet there is no *wrath* upon any where ever it is poured, but onely as there is *ſomething of Antichriſt* among them, which Chriſt will ſearch for, find, and deſtroy, where-ever he finds it: Conſider the whole work of the vi-

alls

alls, and you ſhall finde noyſome and grievous ſores upon them *onely* that have the mark of the *Beaſt*, the drinking of bloud, the ſcorching with heat, the gnawing of their tongues for paine, the being deſtroyed with hailſtones, &c. All theſe light *onely* upon the followers of the *Beaſt*, the *worſhipers of the Beaſt*, the kingdome of the *Beaſt*, & therefore let none feare any hurt frō *theſe judgments* which Chriſt is *now* inflicting, but ſuch as either ſecretly or openly harbour any of *Antichriſts accurſed ſtuff* which muſt be deſtroyed; & let it be I beſeech you, your ſpeedy care to caſt out of this Nation and Church all thoſe reliques, which are the oyl and fuel that feed the flame which burnes amongſt us; God calls you *now* to *this* work, and will be with you while you ſet your hearts and hands to doe it; and doe it *ſpeedily*, it may be it is one Cauſe, why ſo many breaches are made upon you, becauſe you have no more vigorouſly attempted it in the *firſt place*; and fear not that ye ſhould thereby *loſe a party*, or *ſtrengthen a party againſt you*, beleeve it, that party that hath drunk of the whores cup, and is in love with her abominations, will never *be aſſiſtant*, nor will *Chriſt ſuffer* them to *overthrow* the worke committed to your hands; they may and ſhall deſtroy themſelves, bringing the curſes written in this book upon themſelves, and their poſteritie, as *Achan* did by hiding the Babyloniſh garment and wedg of gold in his tent, but the *Lord will be with you*, therefore go on and proſper.

Joſh. 7.

2. Obſerve: That however in the pouring out of theſe vialls, in the deſtroying of the Antichriſtian faction, *Chriſt* uſeth the *miniſtery of Angels*, of inſtrumēts comming out of the Temple and fitted for that work, yet the work is aſcribed to *Chriſt alone*, *Great and mar-*

vellous

vellous are *thy* workes, juſt and true are *thy* wayes, *thy* judgments are made manifeſt: Many worthy and excellent inſtruments hath Chriſt ſtirred up and employed in this Service, many famous and learned Divines, many excellent Nobles, many illuſtrious Kings, Queenes, and Princes, many grave Senates, and Parliaments, (amongſt whom I doubt not Yourſelves will one day be recorded) have put their hands to this worke, to make this harlot deſolate, and naked, to eat her fleſh and burne her with fire; for *God hath put it in their hearts to fulfill his will*: but they conferre nothing of their own to the work, they are but his inſtruments, his bow and his battle-axe, meer dead tooles, who receive all their efficacy and operation from his hand who uſeth them; their preſence addes no ſtrength to him, their abſence makes the work no more difficult to him. And therefore let not our faith & comfort ebbe and flow with the increaſe & wane of humane helps. Let us not therefore thinke the work will ſooner be done, becauſe ſtrong is our hand and arme of fleſh, nor that we are therefore like to loſe the cauſe, becauſe our helpes prove either weake or treacherous; the viall now pouring out is the *Lords* work, and he will ſee it done, doubt ye not.

3. obſerv. That all the *time* of Chriſts pouring out the vialls of his wrath upon Antichriſt, ſhould be a *joyful* time to the Church of Chriſt, al thoſe daies ſhould be days of *Purim*, days of thākſgiving; though they ſtand upon a ſea mingled with fire, they ſhould have the harpes of God in their hands, and Hallelujahs in their mouths, becauſe Chriſt is judging the great whore, and avenging the bloud of his ſervants at her hand. Although it be ſo diſpoſed by Chriſt,

that during the time of the vialls, his Churches have much bitterneſſe, and the hayle of every ſtorme in ſome degree lights upon them, yet muſt they overlook their own ſufferings, and be filled with joy for the judgments executed upon Chriſt's, and their enemies; and not deferre their prayſes till their deliverances be compleat, but upon every new deliverance to them, and upon every new judgment upon the enemies, have their mouths filled with new and renewed ſongs of prayſe and thankſgivings to God, as we doe this day.

Theſe & many ſuch like general obſervations from the words are obvious to every eye, & very ſeaſonable and ſuitable to the mercies celebrated this day, I deſire that they may not lightly be paſſed over in your thoughts, though I ſhall ſay no more of thē, purpoſing to confine my ſpeech to one only obſervation, which indeed is the very ἐργον of the Text, the burden of the ſong, and to apply it for the ſame ends and uſes for which it is here recorded by the Holy Ghoſt: *viz.*

The main Doctrine of the Text

The workes of Chriſt in the pouring out the vialls of his wrath, in taking vengeance of the Antichriſt and his followers, are great and *wonderfull*, fit to be wrought by him *onely who is the Lord God Almighty, juſt and true, well becoming the King of Saints.*

Explained.

Firſt, they are [*great*] works, whether of Mercy, or Judgment; or are great, when they are the effects either of great wiſedome in their contrivance, or of great power in their production.

Secondly, [*marvellous, or wonderfull;*] and that in a threefold reſpect: Firſt, ſuch as are rare and unuſuall, which ſeldome happen; theſe draw mens eyes after them, and make men wonder at them. Secondly,

condly, ſuch as are unexpected, which come *præter ſpem*, things which no body would think to come to paſſe. Thirdly and chiefly, things are wonderfull, which are beyond our comprehenſion, whereof we cannot ſee the cauſes, whoſe height and depth cannot be meaſured, ſuch as nothing but the power of an infinite and Almighty God can bring to paſſe.

Thirdly, [*Iuſt*:] Wayes are juſt, when they are according to a right rule; and wayes of judgement, (of which my Text) are then juſt, when they are according to the nature, kinde, and degree of the ſinnes againſt which they are executed. *Thou art righteous,* Revel. 16. 5. 6. *O Lord, becauſe thou haſt judged thus; for they have ſhed the bloud of thy Saints, and Prophets, and thou haſt given them bloud to drink, for they are worthy: Even ſo Lord God Almighty, true and righteous are thy judgements.*

Fourthly, [*True*:] Wayes are then true, when according to Covenant, when done according to what was foretold; and theſe wayes become *a King of Saints*: other Kings often deal *unjuſtly*, bearing the ſword, to execute wrath upon them that do well, ſtrengthening the hands of them that do evill, condemning the righteous, and acquitting the wicked, and often *untruly* breaking their Oaths, falſifying their Covenants; but this *King of Saints* doth ſo manifeſt his righteous judgements, that his people ſhall be able to ſay, *According to their deeds*, and according to his Word, *hath he repayed fury to his adverſaries, recompenſe to his enemies*; and *his enemies* (though with gnaſhing of teeth) ſhall acknowledge with *Adonibezek, As we have done, ſo hath God done unto us.* Iſaiah 59. 18. Judg. 1. 7.

Now that Chriſts judgements, hitherto manife-

The Doctr. confirmed.

1. *By inſtances.*

ſted in the pouring out the vialls of his wrath, in thus farre deſtroying this great Antichriſtian enemy, are thus *great*, and *wonderfull*, thus *juſt* and *true*, may eaſily appear to every carefull Obſerver of the Church-ſtory in theſe parts of Chriſtendome, this laſt Century of years, ſince this work hath been in hand: The particular inſtances are too many to be related in a Sermon, I ſhall mention onely ſome few things, which as ſo many continued threads, have run through this whole peece of his workmanſhip; firſt, in the *greatneſſe*, and *wonderfulneſſe*; ſecondly, in the *truth*, and *righteouſneſſe* of them.

Firſt, theſe works have been great and wonderfull for the *kinde*: When the Antichriſtian Empire which at firſt was contrived with that wiſedome, and underpropped with that ſtrength, ruling even the ſouls and conſciences of men, and had prevailed ſo farre, that all the Kings and States of the World were ſo drunken with the Whores Cup, that they not onely kiſſed her well-favoured face, but as ſo many brute beaſts lay at her foot-ſtooll, proſtituting all their power and ſtrength unto the Beaſt, and under her command, making warre even againſt the Lamb himſelf, and helping to drink the bloud of his Saints, none daring to queſtion the truth, or rather divinity of her Commands, ſo that ſhe could glorifie her ſelf, and ſay in her heart, *I ſit as a Queen, and ſhall ſee no ſorrow*; now that ſuddenly, it ſhould be put into the hearts of moſt of the *Europæan* States, to hate this Whore, to endeavour to make her defolate and naked, to eat her fleſh, and burn her with fire, how *great* and *marvellous* doth this ſpeak the work for the *kinde* of it? Who but the Lord God Almighty

mighty could do this? It is *certainly the Lords doing, and muſt be marvellous in our eyes.*

Secondly, if we conſider the *time*, which our Lord Chriſt was pleaſed to make choyce of, for the effecting theſe great works, they will appear yet more wonderfull; even when his Church was at the *loweſt*, when *he ſaw that their power was gone, and there was none ſhut up or left*, when *the enemy was come in like a flood, and no man to lift up a ſtandard againſt him, when he ſaw that there was no helper, even then put he on righteouſneſſe as a breaſt-plate, and an helmet of ſalvation upon his head, and the garments of vengeance for his cloathing.* Who can be ignorant of theſe things? who knows not the low condition of *Germany*, when *Luther* firſt appeared, though *onely* againſt the notorious abuſe of the Popes Indulgences, and other luxuriant branches of his Tyrannicall uſurpation? inſomuch that a Biſhop wiſhing him well, yet deſpairing of ſucceſſe, counſelled him (as the Story reports) after this manner; *Frater, frater, abi in Cellam & dic, Miſerere mei Deus. To thy beads Frier, thou wilt do no good in this work:* For the people of *Germany* were at that time ſo bewitched with the ſorceries of the Whore, and ſo enthralled to her power, that (as that proud *Cardinall* too confidently boaſted) they were ready at the Popes command, for the redemption of their ſouls, to have *eaten graſſe and hay, more pecudum*, after the manner of brute Beaſts. And was not the Church in *other Countries* as low? namely, at the firſt appearing of *Zuinglins*, and *Oecolampadius*, in *Helvetia*; of *Calvin, Viret*, and *Farell*, in *France*; *Cranmer, Latimer, Ridley*, (eſpecially) *Bilney*, and *Tyndall*, in *England*; *Hamilton, Wiſchart, Knox*, and

Deut. 32. 36.

Iſa. 59. 16, &c.

Albertus Crancius.

Cajetanus Cardinalis.

others, in *Scotland?* at that time, when in a word, the whole Church might have taken up that complaint, Ezek. 37. 11. *Our bones are dried, our hope is lost, we are cut off for our parts*, then did our Lord Christ *open their graves, and cause them to come up out of their graves, and made them live, and stand up upon their feet, an exceeding great army*; this also must needs be acknowledged, to be the work of the Lord God Almighty, who is *wonderfull in counsell*, and *excellent in working*.

And as the *kinde*, and *time*, so thirdly, the consideration of the *meanes*, and *instruments*, renders them yet more *wonderfull*; to effect *great* things by weak meanes, is an argument of *great* power and strength; That the *walls of Iericho* should fall at the
Judg. 7. 13, 14. *blast of trumpets of rams horns*; that a *Cake of barley bread, tumbling into the hoast of Midian, should come unto a tent, and smite it, and overturn it, that the tent should lie along*; that *Gideon* and three hundred men, with lamps and empty pitchers, should overthrow the whole hoast of *Midian*, who came as grashoppers for multitude, they and their Camels being without number; that a *woman should compasse a man*, a weak woman subdue a mighty man; these are New things,
Jer. 31. 22. as the phrase there is: *Behold, the Lord hath created a new thing in the earth, a woman shall compasse a man, &c.* And yet this you shall see, was no new, but Gods usuall, and constant course, which he takes in this work, pouring out these Vialls of his wrath, upon this potent enemy, by the ministery of most *weak*, and *contemptible instruments*, pulling his Church out of the dungeon of Superstition, by old cast clouts,
Jer. 38. 11. and rotten rags, as once *Ebedmelech* the *Ethiopian* did the

the Prophet *Ieremie*. Was not *Luther* a *poor Monk*, and other *priests, and shavelins*, newly crept out of their superstitious Cells, the *first Engineers* that battered the walls of this great *Babylon?* who were they but the *poorer, & meaner sort* of people, that at the first joyned with the Ministers, to raise the building of Reformation? few of the *Princes*, and *Nobles*, putting their necks to the work of the Lord; or if any did, yet the Divine Providence so ordered it, that either they were suddenly *taken off*, as the Duke of *Saxony*, and *Landgrave* of *Hessen*, by imprisonment; or immaturely *taken away*, as *Edward* the sixth, by death; or *more miraculously preserved*, as Queen *Elizabeth*, a *woman*, in *England*, and King *Iames*, a *childe*, in the beginning of Reformation in *Scotland*; and although in the progresse of the work, many Kings and Princes have stood up as nursing Fathers, yet still we may observe, that the *greatest things* have been done by them, from whom *least* could be expected; as (not to trouble you with more instances) the almost incredible, and strange proceedings of the late victorious King of *Sweden* will abundantly testifie, who as a contemptible Prince, crossing the *Baltick-sea*, entred *Germany*, with not above *five*, or *six thousand* men, and a *very small* sum of Mony, and yet in as *little time*, had before his death, almost brought to nothing that mighty House of *Austria*, thought by many, to be the Sun giving light and influence to the Antichristian world, upon which the fourth Viall was to be poured out. I might, I say, give you many other instances, this may suffice: God will (you may be confident) in time make all the world know, that this great Image, this great Antichristian Oppressour, shall

Neh 3.5.

Revel. 16 8.

ſhall be broken in pieces, by a Stone cut out of the Mountains *without hands*, without humane help.

Fourthly, and laſtly, and above all, the *manner* of his working proves them *moſt wonderfull*: For if we obſerve but the goings of this King of Saints, if we trace him in his footſteps, in this great work of execution upon his enemies, marching before his people, travelling in the greatneſſe of his ſtrength, we finde him leading them in *uncouth wayes*, which they knew not, and wayes which to them ſeemed *unpaſſable*: *His way hath been in the ſea, and his pathes in the great waters, and his footſteps were not known*, yet ſtill leading his *people like a flock*; *ſometimes removing mountains* our of their way, *making them flow down at his preſence*; *ſometimes skipping* over them; *ſometimes his way hath been in the whirl-winde, and in the great ſtorm*, yet always working in ſuch wayes, and in ſuch a manner, as that firſt, his *own people* have thought he *could intend nothing* but their ruin, as *Ionah* did, when caſt into the Sea, and ſwallowed up by the Whale, (an unlikely way of deliverance;) and in ſuch wayes, ſecondly, as to the *enemy* have ever ſeemed moſt *advantagious* to their own purpoſes, and *deſtructive* to the Church; God ſuffering them to lay the Plot for their own ruin, to dig a pit for their own deſtruction, and making the ways by them intended for the Churches ruin, to be the greateſt meanes of their deliverance, as fully and clearly, as *Hamans* Plot proved the exaltation of the *Iews*, and *Mordecai*, and the ruine and deſtruction of himſelf and family; a Volume might be filled with inſtances of this kinde: The device of *Charles* the fifth, to diſinherit the Duke of *Saxony*, & to keep the *Landgrave*

Pſal. 77. 9.

Iſai. 64. 1.

Cant. 2. 8.

Nahum 1. 3.

of

of *Heſſen* in perpetuall impriſonment, thereby intending utter ruine to the Proteſtant party in *Germany*, was the very occaſion of the confederacy of *Smalcald*, which almoſt drove *Charles* out of *Germany*, and eſtabliſhed the Proteſtant party in the liberty of their religion. The Maſſacre in *France*, in which were deſtroyed within the ſpace of thirty dayes, (as the Hiſtorian reports it) above ſeventy thouſand Proteſtant ſouls, proved (ye know) a means, within a ſhort ſpace, to double and treble, if not quadruple their numbers in that Kingdom; and procured them publike Edicts, and Cautionary Towns, for the liberty, and ſecurity of their Religion, which before they had not: The cruelty and tyranny of the *Spaniards* in the *Netherlands*, (one of whoſe Deputies, Duke *D'Alva*, boaſted that he put to death, ſix and thirty thouſand *Hugenots*, and Proteſtants) hath been the greateſt meanes to prevent the ſwelling of his intended Monarchy, and increaſe the freedom and ſtrength of the Proteſtant party, not onely in the five United Provinces, but in all theſe parts of *Europe*. Who that hath read the *Scottiſh Story*, is ignorant that the Archbiſhop of St. *Andrews* cruell burning of Mr. *George Wiſchart*, conferred much to the Reformation of that *whole Kingdom?* The time would fail me, to tell you of the deſperate Conſpiracies of the Prieſts, and Jeſuits in *England*, all the time of Queen *Elizabeth*, of the Powder-treaſon, and their unwearied *Machinations* in other States and Churches, and how conſtantly the Lord hath turned them all to the advantage of his Church, and to bring ruine and deſtruction upon the contrivers of them. And if any of you have not had time, or means, to obſerve

Sleidan. Veramundus de furoribus Gallicis.

Knox Hiſt. of Scot. *Thuanus.*

ſerve theſe things in *Story*, your eyes cannot but ſee them all fulfilled in Chriſts *late*, and *preſent* dealings with *our ſelves*, and our *brethren of Scotland*.

For *them*, what *great* things hath the Lord lately done, and by what very *weak* means? hardly the *fifth part* of the *Nobility*, (as I have heard) appearing for them, the *greater* part openly oppoſing them, ſcarſe *one fourth* part of the Kingdom owning the Cauſe, how often were they at their wits end, when ſome unexpected door was opened to them? And were not all their works wrought for them, by the *rage*, *cruelty*, and *cunning* of *their enemies*? Were not the book of Service, and the book of Canons, ſent, and obtruded upon them from *England*, the *occaſion* of their late mercies? was not the tyrannie of a *few* of their Prelats, a means to unburden them of their *whole Prelacy*? and when they were as much ſhut up in ſtraits, as the *Iſraelites* at the Red-ſea, and knew not over-night, what would become of them the next morning, then conſtantly ſome *abſurd*, *deſperate* Plot or other, of their *enemies*, brake out, which gave them an out-gate to eſcape: And even ſo hath God dealt with *England*, his work amongſt us is of the *very ſame* warp, and woof. The great mercies which we enjoy, the great deliverances we have lately received, from what a *high hand* have they come? to what a *very dead low ebbe* were we brought? Our *liberty* almoſt ſwallowed up, and turned into *ſlavery*; our *Religion* into *Popery*, and *Arminianiſme*? and even then *God remembred us in our low eſtate*: and by what *inſtruments*, becommeth me not to ſpeak much in your own preſence; Your ſelves know how *ſinfull*, and all the Kingdom how *mean* and contemptible in

Pſal. 136. 23.

the

the eyes of your adversaries; they looking upon you as *Sanballat* and his company did upon *Nehemiah* and his builders, and with like scorn uttering the same reproaches; *What do these feeble Iews, will they fortifie themselves, will they make an end in a day, will they revive the stones out of the heaps of rubbish? even that which they build, if a fox go up, he shall even break down their stone wall.* And well may *you* take up the builders complaint; *Hear O our God, for we are despised*; and yet by such *despised broken vessells* hath the Lord hitherto delivered us: And which is still *more wonderfull*, (to the glory of God be it spoken) our *greatest* deliverances have been more promoted by the cunning, treachery, and violence of the *enemy*, then by the foresight, vigilancy, and strength of our *best friends*: The Prelates late *Canons* and *Oath*, purposely contrived for the perpetuating of their Hierarchy, and their other treacherous and malicious endeavours against the State, joyning with the *Papists*, and with them labouring to turn all into confusion, rather then suffering the least abatement of their former pride and tyranny, have helped thus farre towards the taking them away both *root* and *branch*; The multitudes of *calumnies*, and *reproaches*, cast upon the Parliaments just proceedings, *slighting* their *Authority*, *slandering* their intentions, *misinterpreting* their actions, have they not (through the goodnesse of Him who *preserveth them from the strife of tongues*) been an occasion of making their *Authority*, *Priviledges*, *intentions*, *actions*, clear as the Sun at noon day? And to instance no further, this late bloudy, and mischievous Design, in which this Honorable Senate, this famous Citie, and with them our lives, Nehem. 4. 3.

religion, laws, and liberties, had undoubtedly been made a prey to their mercileſſe rage, and fury, the Lord hath not onely brought to light, without any foreſight, or watchfulneſſe of *yours*, but made thoſe that were the *contrivers*, to be the *diſcoverers*, their own *evidence*, and *confeſſion* being the thread which lets you into the depths, and labyrinths of thoſe counſels, which they had digged deep to hide, if poſſible, even from the eyes of God himſelf, and thereby giving you a great opportunity (the Lord in mercy teach you to improve it) to advance the *glory* of his Name, (for the *preſent*, putting a new ſong of praiſe into your mouthes) A *prop for your faith* to ſtay upon, for *time to come*, (*the Lord hath delivered, and will deliver*) A further *advantage*, to break the power of the *malicious, and ungodly men*; and a *warning* to you, to beware of *neuters*, and ſecret *falſe friends*, who though they take ſweet counſell together with you, *and ſpeak you fair, beleeve them not, for there are ſeven abominations in their hearts.* And by all this ye are (I ſuppoſe) fully ſatisfied that theſe works of our Lord God Almighty are as *marvellous* for their *manner*, as before you have heard they were for their *time, kinde*, and *inſtruments, working light out of darkneſſe*, cauſing even the experience of the Church, in theſe later ages, clearly to interpret *Sampſons* riddle, *Out of the eater came forth meat, and out of the ſtrong came forth ſweetneſſe*; and making all the bloudy and cruell entendments of the Antichriſtian enemie, in the effect no more hurtfull and dangerous to the Church, then his was to *Phereus Iaſon*, when he run at him with his ſword, and in ſtead of killing him, opened an incurable impoſthume, and ſaved his life.

Prov. 26. 25.

Judg. 14. 14.

Secondly,

Secondly, as they are great and wonderfull, ſo as evident is it, that they are *juſt, and true:* the [*juſtice*] of them is celebrated, chap. 16. 5. *Thou art righteous, O Lord, becauſe thou haſt judged thus:* and chap. 18. 6. we finde the Angel calling upon the Church, *Reward her as ſhe hath rewarded you, double unto her double, according unto her work; in the cup which ſhe hath filled, fill to her double: how much ſhe hath glorified her ſelf, and lived deliciouſly, ſo much torment, and ſorrow give her.* O in what exact ballances hath Chriſt proportioned, and weighed out, gall and wormwood, reproach and ſhame, bloud and ruin to theſe enemies, making them to drink of the ſame cup which they had before reached to his ſervants! *They* had *grievouſly afflicted* the bodies of the Saints of Chriſt, and now behold upon *them, noyſome and grievous ſores:* Revel. 16. 2. *They* had *drunk the bloud* of the Saints and Prophets, and now behold *rivers and fountains of bloud given them to drink.* Ver. 5. *They*, had their *Edicts*, to kill *heretikes and Lollards*, (as they called them) and now in *England*, and among the *Netherlands*, it's made capitall for the *Ieſuits* and other Incendiaries, and Factors for the Whore, to be found amongſt them. *They* had *burnt* the worſhippers of Chriſt, and now behold, *themſelves ſcorched with fire* and great heat. Ver. 9. *They* had before deprived the Saints of the *light* of the Scriptures, and now behold, the Beaſts Kingdom overſpread with *darkneſſe*, ſo that they gnaw their tongues for pain. Ver. 10. Thus you ſee the King of Saints, rendring according to that rule of juſtice; *Eye for eye, breach for breach, tooth for tooth; full meaſure, ſhaken together and running over.* Levit. 24. 20. Luke 6. 38. Eccleſiaſticall hiſtorie is full of inſtances, which ſpeak home to our purpoſe in this

particular of *Emperours*, *Kings*, *Nobles*, *Popes*, *Biſhops*, *Prieſts*, men, women, of all ranks and degrees, upon *whom* theſe *righteous* judgements of God have been made manifeſt; you have a whole Catalogue of them digeſted to your hands, in Mr. *Foxes* book of Acts and Monuments. I ſhall let paſſe this particular, onely with this one obſervation; That whereas this *great enemy*, this *Abaddon*, this *Apollyon*, is made up of *all the hatefull qualities* of all thoſe Kingdoms, which heretofore have oppreſſed the Church of God, and is therefore called, *Ægypt*, *Sodom*, *Babylon*; ſo the wrath of theſe vialls poured out upon him, is the mixture and quinteſſence of thoſe plagues and judgements, whereby *all* thoſe Kingdoms formerly were deſtroyed: for here you have *noyſome and grievous ſores*, *waters turned into bloud*, *palpable darkneſſe*, *thunder and lightning*, *and great haileſtones*, the plagues of *Ægypt*; here you have the *drying up of the river Euphrates*, the means of the deſtruction of *Babylon*; *fire and brimſtone*, the judgement of *Sodom*. *Even ſo Lord God Almighty*, *true and righteous are all thy judgements.*

Vol. 3. 954. &c Vol. 2. 185. 187.

Revel. 17. 5. Chap. 11. 8, 9.

Chap. 16. 2, 3. 10. 21.

Chap. 16. 12. Chap. 19. 20.

And they are as clearly celebrated for their *truth*: *Even ſo Lord God Almighty*, [True] *are all thy judgements*, was the voyce of the Angel out of the Altar, at the pouring out the viall upon the Rivers and Fountains of waters, turning them into bloud: and after they were all poured out, *Iohn* heard the *voyce of much people in heaven*, *ſaying*, *Hallelujah*, *ſalvation*, *and glory*, *and honour*, *and power*, *unto the Lord our God*, *for* [*True*] *and righteous are his judgements*, *for he hath judged the great whore*; which to underſtand, you muſt know, that theſe vialls were put up long ago by Chriſt,

Revel. 16. 7,

Chap. 19. 1, 2.

Christ, and laid up in store with him, and *sealed up among his treasures*, and written in a book; and not onely so, but the Counterpart of this book was sent, and *signified by his Angel, unto his servant Iohn*, and the *epoche*, or time of their beginning, and the whole *series* of their accomplishment, for *time*, and *place*, *matter*, *manner*, and *measure*, exactly represented to him, whereof many things are already come to our knowledge, being fulfilled just *ad amussim apocalypseôs*, according to the standard of the *Revelation*; and although some things concerning the interpretation of these plagues, and curses, remain yet dark unto us, being not fully accomplished, yet when all these vialls shall once be poured out, the whole Church shall be able to say of them, as *Ioshuah* did, in another case, of the blessings: *You know that not one thing hath failed of all the good things which the Lord your God spake concerning you, all are come to passe, and not one thing hath failed*; So not *one drop* of all these vialls hath fallen to the *ground* in vain, not a plague failed, but all have accomplished the things for which they were sent; write them down, *These are the true sayings of God.* Deut. 32. 34. Revel. 1. 1. Revel. 19. 9.

If you would know some reason, why Christ delights to proceed after this manner, in the destruction of this enemy, I answer,

First, because this enemy is the master-piece of all the Devils workmanship, the Dragons darling, to whom he hath delivered over his *power and his State, his throne and dignity*; whatever *Beelzebub*, prince of the Devils, and the whole Conclave of hell could invent, all hath been infused into this grand Adversary; there was never yet State framed in the world *Reason* 1. Revel. 13. 2.

by

by the wit and art of man, more wiſely *contrived*, and *plotted*, more powerfull, and forcible, to ſubdue the whole world unto it ſelf, by claiming a *Ius divinum*, laying a foundation for firm *obedience* in mens *conſciences*, and having in it ſufficient to nouriſh all mens affections, and to fit every mans humour, that each fancie may be ſatisfied, and each appetite finde what to feed on; yea what ever may prevail with any man, is there to be found; wealth for the covetous, honour for the ambitious, learning for the ſtudious, great employment for metald ſpirits, multitudes of ceremonies for the ſuperſtitious, gorgeouſneſſe of ſhows for the vulgar and ſimple, miracles for the credulous, prayers for the devout, works of piety for the charitable, voluptuouſneſſe for the diſſolute, pardons for the faulty, diſpenſing with all rules for men of lawleſſe conditions, with what ever elſe might allure the Nations to drink of the Whores intoxicating cup. Neither hath the Devils cunning, and power more appeared in the *firſt contriving* of it, then after, in the *upholding* of it, in all ages ſtirring up men of excellent and rare perfections, conſtantly and diligently to put in execution all his counſels, and devices, to *hold* in thoſe who are already caught in their ſnares, to *allure* others, and to *weaken* and *undermine* all oppoſers, how great and potent ſoever; It is therefore well becomming the wiſedom and power of this King of Saints, to grapple with this Beaſt, after this manner, that in *the things whereof he is moſt proud, He might ſhew himſelf to be above him.*

Sands Weſt. relig. ſect. 13.

Exod. 18. 11.

Secondly, this enemy hath been the ſoreſt and heavieſt Adverſary that ever the Church of Chriſt had in the world: *Nebuchadnezzar* of old, and the

reſt

reſt of the Aſſyrian Monarchs did break their bones like a Lyon, the Ægyptian *Pharaoh* like a Dragon devoured them; *Antiochus Epiphanes* caſt down the Saints, and ſtamped upon them, and did weare them out; the Romane Ethnick Emperours the three firſt hundred yeares waſted them in ten ſeverall Perſecutions: but theſe and all theſe were as nothing in compariſon of this Deſtroyer, all their loines lay not ſo heavy upon the Churches back as the little finger of Antichriſt. Whether we reſpect the cruelty exerciſed upon the *body*, or tyranny over their *ſoules* and conſciences, or the extent and length of *time* in both; I ſay, in reſpect of cruelty, firſt, upon the *body*, I beleeve that upon a due ſurvey, there would be found upon his ſcore more blood of Saints and Martyrs then was ſhed from the blood of righteous *Abel* to the beginning of his reigne: A hundred thouſand within the limits of one Kingdome put to death in a few weeks, thirty or fourty thouſand boaſted to have fallen by the hands of one of his emiſſaries in the ſpace of a few yeers; and if ſo, what hath been done in the reſt of the Nations, where all who once taſting of the whores cup delight to drink and to be drunken with the *blood* of Saints? *In her is found the blood of Prophets, and of Saints, and of all that were ſlaine upon the earth.* Secondly, in reſpect of tyranny upon the ſoule, we read not that *Pharaoh*, or ſeldome any of the reſt, (though they all oppreſſed the people of God in their outward liberties) did much endeavour to *force* their *conſciences*, or if they did (as ſometimes *Nebuchadnezzar* and *Antiochus*) the caſe was ſo cleare that they needed not take time to anſwer about it; but this tyrant *cauſeth all, both ſmall and great, rich and poore, free and bond, to receive*

Dan.

Revel. 18 24.

Dan. 3. 16.

Rev.13.16,17. 2 Theſſ.2.9. 10. Revel.13.14. Revel.18.4. Matth.24.24. Revel.11.2 3.

the marke of their ſpirituall ſlavery, in their right hand and in their foreheads, ſo that none muſt buy or ſell ſave he that hath the mark or name of the beaſt, and that with ſuch deceivableneſſe of unrighteouſneſs, with ſuch power & ſigns, and lying wonders, that he *deceives thoſe that dwell on the earth by means of thoſe miracles which he hath power to do:* So that even many of the Lambs own followers have in part been deceived by him, and if it were *poſſible they would* finally *deceive the very elect of God.* Or if thirdly, we reſpect the *continuance and length* of his bloody reigne, in this alſo he exceeds the reſt. In *Ægypt* they were evil intreated about *two hundred* yeers; The *Babyloniſh* yoke oppreſſed them *threeſcore and ten* years; *Antiochus* ſorely waſted them, but it was but for a *very little ſeaſon*; The Heathen Empire of *Rome* proved more cruell and bloudy then any of the reſt, for the ſpace of *three or four hundred* yeers; but this Antichriſt makes inceſſant, deſperate, and bloudy war upon them, no leſſe then *twelve hundred and threeſcore* years together. And if you put all this together, you ſhall finde *juſt cauſe* why the King of Saints ſhould proceed thus ſeverely and ſtrangely, in ruining this great enemy of Himſelfe and people, making him as wonderfull in his *terrible fall*, as he had been in his *bloudy reigne*.

Application. Thus you have the truth of the doctrine, fully and clearely demonſtrated, it remains now that I make ſome application of it to You, wherein I ſhall confine my ſelfe to thoſe three uſes which we finde the Church makes of theſe workes in this place.

1. *For admiration.* Firſt, they *wonder* at theſe wonderfull workes, they *obſerve* them, they have them digeſted into a ſong, and *ſing this ſong of Moſes and of the Lamb*, having

ving as well their hearts filled with admiration of them, as their mouths with praise. And this (Honourable and beloved) let me commend to your practice in the first place: *Come and see the works of the Lord*, even the *great and marvellous works of the Lord God Almighty, how terrible he is in his doings towards the children of men: All his works are great*, his works of *Creation*, even of the *least atomes*, the works of *common providence* governing even the wayes of the *pismire* are great and *worthy to be sought out of all them that take pleasure in them*; but the works of the Lord towards his Church, the goings of our Lord and King in his *Sanctuary*, ruling his Saints in the middest of their enemies, and after *this manner* breaking in peeces the Powers which doe oppose them, is *now* the wonder of Angels, and *shall be* the wonder of Saints to eternity; and fit therfore that *now* it should be ours. Mans disposition is naturally taken with thoughts and discourses of things great and wonderfull, and is not satisfied but in something that raises the mind to a high pitch of admiration; here you may behold an object fit, (if any) to beget wonderment, and indeed our spirits never are right till we stand at gaze here, for this discovers a plaine difference between the spirits of godly and carnall men, these latter are more taken with vaine and empty things. A Poet or a well-penn'd Romancy how it takes some, wasting upon it dayes, weeks, and moneths, admiring the wit, invention, style or elegancy; others wonder at the raising of this or that poore man to a great estate of wealth, at another out of the dust advanced to the height of honour: these things fill their hearts with thoughts when *alone*, their mouthes with discourse

when in *company*, yet in the mean time the wonders of Chriſt are not taken notice of: Chriſt's perſon, offices, adminiſtrations are too baſe things for them to buſie their thoughts about, they can ſee nothing but triviall matters, and not worth their notice in them all, yea they wonder at them who can ſpend their time in the Study of the Scriptures, and the meditation of theſe works of Chriſt. But theſe men (whatever they think of themſelves) are *ſottiſh* beaſts, *carnall* and brutiſh perſons, and I may ſay of the *things* they are ſo takē with, as Chriſt to the Diſciples who were ſo affected with the ſtones & goodly building of the Temple, *Are theſe the things ye wonder at? I tell you, there ſhall not be left here one ſtone upon another:* So theſe riches, theſe buildings, this power and authority, this great man in his countrey, theſe things I ſay, by too much regarding whereof many loſe their ſoules, what ſhall they all be ere long? Heaven and earth ſhall be on fire, and what ſhall theſe things be then? and I may further ſay of the *men* who admire theſe things, that they are greater vanities then the things they wonder at; Who having immortall ſoules, fit to be partakers of the divine nature, underſtandings capable of the knowledge of God, meditations worthy only of God, ſhould yet thus baſely proſtitute and abaſe themſelves, to advance a thing of nothing, whereas on the contrary a holy heart is ſo taken with *Chriſt* and his wayes, that *all other things* appear to them to be but toyes and folly, as men got up on high neer the Heavens, behold the earth but as a little ſpot. *Auguſtine* obſerved this difference in himſelfe, that ſo long as he was a *ſtranger* from the wayes of holineſſe, he thought the ſtudy of the *Scriptures*

Mat. 24 2.

sures to be a *dull* businesse, infinitely preferring *Tully* before the *Bible*; but after his *conversion* he took no pleasure in that *Author* where he found not the Name of *Iesus*. Oh therefore that you would poure out your hearts in the study of these things, that the wonderfull way of Christ's governing in his Church might take up not the least part of your thoughts. How he hath kept this bush burning, and yet not consumed; how strange it was that a few Fishermen should by preaching and suffering, like some conquering *Alexander*, subdue the Nations; Think of his strange course, permitting an Antichrist to Lord it above a thousand years, in the world, so as to subdue the world wholly to his yoake, suffering the Kings to give up their Crowns & Scepters to him, prostituting their power at his feet; and when *Satan* thought himselfe so strong as to continue the Church in this condition for ever, that then a silly Monke should set himself against the world, and in a short time rescue a great part of it frō under his yoak. Another time, come *neerer* into *England*, & think what he did by King *Edward*, a *Child*, by Queen *Elizabeth*, a *Woman*; the great deliverances, from the *Spanish Armado*, from the *hellish Powder-treason*; come *neerer* yet, and behold the wonders of these *two or three last years, in England and Scotland*; ponder them seriously, *they are the Lords doings, and ought to be wonderfull in your eyes*: Think yet further, how wonderfull he will be, when he comes to be admired in his Saints at the last day; feed your hearts and raise them sometimes with some of these thoughts, sometimes with others, untill they burne within you. *Oh but we cannot meditate!* we love indeed to reade these things, and delight to heare them,

but we cannot *meditate* on them! *Say not ſo* leſt you prove your ſelves perſons without grace; *Pſalme* 78. it is made the note of a *wretch*, and of one *whoſe dayes God will conſume in ſorrow*, to forget the works of God; and of a *brutiſh perſon*, Pſal. 92. not to conſider them: and if you cannot finde a heart to wonder at Him, and his wayes, as an occaſion of praiſe, take heed he ſhew not himſelfe wonderfull in your confuſion. Wherfore have we our reaſon and tongues, but to obſerve, and ſpeak of theſe things? think we to live with the Saints, and glorify Chriſt in Heaven, and not have diſpoſitions fram'd to give him all the glory we can, while we live here on earth? which we cannot doe, if we obſerve not theſe things. I know that there is a dulneſſe and aukneſſe in the ſpirits of the *beſt*, yet *godly* hearts will *endeavour* to overcome it:

Pſal. 107. 43. *He that is wiſe, will ponder theſe things*, will ſet his heart to taske in theſe ſtudies; and that not as to an unpleaſing drudgery, but as to an employment, *Divine* and *Angelicall*, moſt pleaſing and delightfull: *My meditation of Him ſhall be ſweet.*

Pſal. 104. ult. And for your better quickning to this duty, conſider;

Motives.

1. Firſt, that this is the *only way* to make us *Heavenly and ſpirituall*, by feeding on ſuch matters of wonderment; The *object* about which we are converſant, gives a *tincture* to our ſpirit, *naturally* ſuch as our ſpirits are, ſuch are our *ſtudies*, *pueri crepundia geſtant*, children play with rattles, and *morally* our ſpirits are moulded into the ſtudies we are accuſtomed to.

2. Secondly, this will make us ever *fit for Gods ſervice*: This our Lord will be ſerved with *reverence and feare*, and what begets *that*, but a knowledge of our *diſtance*; upon the conſideration of His great-

neſſe, from his wonderfull workes: all baſe and low conceits will then vaniſh: all ſociety and communion among men is maintain'd by a knowledge of *inequality*, when we ſee more eminency in men for their *gifts*, and graces and places, it ſtrikes a reverence, and ſtrengthens the bands of love and reſpect, much more ſtrongly doth the ſerious and deep beholding of the unparallel'd perfections and excellencies of God, ſhining in his wonderfull works, captivate the ſoule and lay it low before him: but of this more in the ſecond uſe.

Thirdly, this is the way to make us *profit and grow up in grace*, when God ſees us humble admirers of his greatneſſe, and diligent ſearchers into his goodneſſe, he will reveale himſelfe yet more and more to us, as Chriſt ſaid to *Nathaniel*, *Becauſe I ſaid this unto thee, beleeveſt thou? thou ſhalt ſee greater things then theſe*: or the Lord to the Prophet, *I will ſhew thee great and mighty things which thou knoweſt not.* 3. John 1.50. Jer.33.3.

Fourthly, as a further motive and help, be thoroughly acquainted with thine own *condition*, really ſenſible of thine own *vileneſſe*, *wants*, and *baſeneſſe* of all kindes; take the dimenſions of thy corruptions, the height, length, and depth of them, conſider that thou art in thy ſelf a vaſſall of Satan, a veſſel of wrath, dead in nature and diſpoſition to good, dead in Sin, poſting to eternall deſtruction, and then *every* thing of *Chriſt* thy Saviour will be wonderful unto thee. 4.

Fifthly, and laſtly, conſider thy relations to Chriſt, He is thy *head*, thy *King*, thy *Lord*, thy *Husband*, thy *brother*, & withall thy *intereſt* in all his works, they are all done for *thee*, *thou* haſt a part in every *deliverance*, (they are *thy* enemies that fall, upon the pouring out 5.

of

of every viall) a ſhare in *every mercy*; and our intereſt in any thing, ſets it off the better to our affections, & makes us with unwearied diligence to ſearch out, whatſoever is *ſcibile* in it; much more ſhould it *here*, where the more we ſhall *ſtudy*, the more we ſhall *wonder*, and the more we wonder, the more ſhall we *honour* God, and *better* our ſelves; the more we *chew* theſe cordialls, the more *ſweetneſs* ſhall we draw from them.

O therefore, that Chriſt would open our eyes, that we might *ſee* his wonders in their juſt dimenſions, in the *wiſdome*, *power*, *faithfulneſſe*, *greatneſſe*, *juſtice*, and *truth*, ſhining in them, that thoſe things might be glorious, and excellent in *our* eyes, which are mean and common in the eyes of *others*, that wee might be able to anſwer ſuch as ſee no ſuch thing in them, (with the Painter, who being much taken with a piece, though ſeeming plain, yet of excellent workmanſhip, to one ignorantly asking him, what worth he ſaw in that poor peece) *O friend, couldſt thou ſee with my eyes, thou wouldſt be raviſhed with it.* And that our *mouths* might be filled with *praiſes* all the day long, eſpecially upon *this* day, purpoſely ſet apart by us, thankfully to record the *great and wonderfull works, the true and righteous judgements, of our King of Saints*; In *delivering us from the hurtfull ſword, in being on our ſide, when men roſe up againſt us, in cauſing our ſoul to eſcape, as a bird out of the ſnare of the fowler, making their miſchief to return upon their own head, cauſing them to ſink down in the pit which they made; in the net which they hid, is their own foot taken.* And ſo much for the firſt Uſe, the Uſe of *Admiration*.

The

The second use the Church makes here of the works of Christ, is to provoke and *quicken themselves up to fear* him, and *glorifie* him; *Who would not fear thee, and glorifie thy Name? for thou onely art holy:* Lord, who can understand these works of thine, thus great and marvellous, thus just and true, and not acknowledge thee to be the *onely holy One?* Let me presse it, by way of *exhortation*, to provoke you to the same duty: Where first, I must open what is meant by *fearing*, and *glorifying* his Name, and that which is made the ground of this fear, and glory, because *thou onely art holy*; and first, of his *holinesse*. *Holinesse*, whatever it is predicated of, is nothing but a separation of the thing from common uses; and to sanctifie, is to respect it according to such separation, or as becomes its holinesse: and *holinesse in God*, is nothing but the *incommunicable Eminency of the Divine Majesty, exalted above all other eminences whatsoever.* So that to be *holy alone*, or to be *the holy one*, (in Scripture signification) and to be *God*, is all one; *Hab.* 1. 12. *Art not thou from everlasting, my Lord, my God*, my *holy One?* Isai. 17.7. *At that day, a man shall look to his Maker, and his eye shall have respect to the* holy One *of Israel*, that is, *unto God*. Psal. 89. 18. *The holy One* of Israel is our King, that is, *Iehovah* is our King. *Amos* 4. 2. The Lord hath sworn by his *holinesse*, that is, the Lord hath sworn by *himself*. So then, *for thou onely art holy*, is as much as to say, Thou *onely art God*; these works of thine, thus *great* and *marvellous*, thus *just* and *true*, sufficiently speak, or prove thee, O King of Saints, to be the Lord God Almighty. Secondly, [*fear:*] *who would not fear thee?* To *fear* in this sense, and in this place, is to

2. *Use of Exhortation.*

give *that awfull reſpect unto Chriſt, as becommeth his Excellency*; to ſerve him with a ſingular, ſeparate, incommunicable ſervice, and is ſo commonly in the Scripture taken for the *whole* duty, which we owe unto him; thus to *fear God*, and to take him for *our God alone*, is all one, *Gen.* 31. 53. *Iacob* ſware by the *fear* of his father *Iſaac*, that is, by the *God* of his father *Iſaac*. Iſai. 8. 12, 13. Neither fear ye their *fear*, that is, ſerve not their *gods*, ſanctifie the Lord of Hoaſts, and let him be your *fear*, that is, let him be your *God alone*. [And *glorifie thy Name*,] thy *Name*, that is, *thy ſelf*, thy Divine Majeſty; and to *glorifie* this holy One, is not meant by making him glorious, or by adding luſtre, or excellency to him, which before he had not, for *who ever hath given unto him?* But to glorifie him is, to *acknowledge* his *excellency*, and *glory*, to do unto him, what may become his glorie, to ſet up and exalt his glory. To *fear* him (then) and *glorifie* his Name, as the *holy* One, is to *acknowledge his Divinity*, to *own him as their onely Lord and King*, and (renouncing all other falſe Chriſts, and Mediatours) to *devote* themſelves to ſerve him *alone*, and worſhip him with a ſingular, ſeparate, incommunicated worſhip, (his jealouſie admitting no Corrivall, *there is none holy as the Lord*, neither ſhall any partake with him in his glory) abſolutely, eminently, to do to him themſelves, and to provoke others to do, as *becommeth his Excellency*. This is the duty which the Church here engageth her ſelf unto, and is in truth, the whole of Chriſtianity, the ſumme of that everlaſting Goſpel, which the Angel flying thorow the midſt of heaven, was to preach to them that dwell on the earth, and to every nation, and kindred,

Revel. 14. 6.

and

and tongue, and people, *saying with a loud voyce, Fear God, and give glory to him, and worship him that made heaven and earth,* that is, *Iesus Christ alone,* by whom all things were created, and by whom all things consist. And this is the duty (Honoured and Beloved) which I desire to presse upon your selves, even that you would be *good Christians* in your *hearts,* and in *your lives,* in your *private places,* and in your *publike standings,* to engage *your selves* with *all your might,* with *all your authority,* to advance the *glory of Christ,* as the redeemed of the Lord, as *true Subjects* to this *King* of Saints, to offer up as a living sacrifice what ever you have, or are, to his service, in advancing his Cause, his Worship, his Church, doing it your selves, and promoting it in others: To this end, I shall, *first,* give you a few quickning Motives, to stir you up, to make you ready and willing to your duty; and *secondly,* tell you what the Lord expects at your hands. Col. 1. 16, 17.

First, consider what great and wonderfull things Our Lord *hath already done for you, and how little you have feared,* and *glorified* his Name to this day: Who of you can count the great and righteous dealings of the Lord towards you, not onely as you are *men, great,* or *rich, learned,* or *noble*; nor onely as you are *Christians, redeemed, called, justified, sanctified,* by this King of Saints, though all, and every of these mercies, call loud upon you for this duty; but I mean, as you are a *Parliament,* what *great things* he hath done for you, in reference to this service, wherein he hath lately employed you. Hath he not *carryed you in his bosome?* hath he not *kept you as the apple of his eye? as an Eagle fluttereth over her young, spreadeth abroad* *Motives.* 1.

Deut. 32. 10, 11. *broad her wings, taketh them, beareth them on her wings, ſo the Lord alone hath preſerved you.* How conſtantly hath he *diſcovered*, and hitherto *fruſtrated*, all the *attempts* of your enemies, ſuffering *no weapon of war to proſper, that hath been forged againſt you, condemning every tongue that hath riſen up againſt you in judgement?* I need not name the particulars, I am perſwaded, your ſelves beleeve, that no former Parliament can parallell Gods dealing towards you, and all this while (let me ſpeak freely) how *little* have you done for his honour, and glory? I know your diſtractions have unavoidably hindered much of what might (and I hope elſe would) have been done. But ſay (in this day of your thankſgiving) if you be not infinitely behinde hand with this Lord God Almighty, with this King of Saints; if you have not ordinarily forgot his mercies, as faſt as he hath wrought them: Hath he not often filled your hearts with joy, and your purſes with money, and you like unthrifty children, have played away all at a caſt? Have you not checked his providences, not improved his deliverances, and the advantages which God hath put into your hands? or if your hearts, at any time, have been raiſed a little, have they not preſently been at a dead low ebb again? have you not gone about to kill his goodneſſe with your unkindneſſes, by *provoking him at the ſea, even at the red ſea?* even *when*, and *where* he hath delivered you? Eſpecially, have not many of you diſhonoured his Name, and grieved his Spirit by your ſinfull lives, by breaking out into things extreamly ſcandalous, doing the *devills work*, while you profeſſe your ſelves to be the *Lords ſervants?* Let me tell you, the Lord will not alwayes

Pſal. 106. 7.

ſtrive

ſtrive in one way, in the way of mercy and deliverance: when he hath *many a time delivered* a people, and they goe on to *provoke him with their counſells*, he knowes how to ſay *I will deliver them no more*, he knowes how to *bring them low for their iniquity*, and to *give them up into the hands of their enemy*: he that for a long time hath ſeemed unweariable in watching over an unthankfull people, will prove weary of repenting, and in ſtead of ſaying, *I have ſeene their wayes, and will heale them*, will in the end ſweare, *I will overturn them, overturn them, overturn them*, as a *man wipeth a platter turning it upſide down.*

Pſal 106.

Eſay 57.18. Ezek. 2 Kings

Secondly, conſider your *own place*, and *ſtanding*, the calling, office, and work, wherewith God and his people have truſted you at this time, doe with a wide and loud voyce call upon you to feare the Lord, and glorifie his Name: More then the ſalvation of your own ſoules depends upon you; the glory of Chriſt; the eſtabliſhment of this Church and Kingdome; yea the welfare of all Chriſtendome, in great meaſure, are all imbarked in that veſſell, the ſteering whereof, is in great part committed unto you. You are in part, *one of the Angels*, who are to poure out the viall of the wrath of God, who ſhould therefore *come out of the temple cloathed in pure and white linnen, having your breaſts girded with golden girdles*, adorned like the Prieſts of God, holy and pure. *Be you cleane, yee that beare the veſſels of the Lord.* Honourable and beloved, how abominable a thing were it, to ſee the *Angels of God* live like the *inſtruments of Satan?* how uncomfortable a thing would it be to the people of God, who have choſen you to this worke, and beare you in their hearts, and preſent you every day at the throne

2.

Revel. 15 6.

Iſay

of grace, who are willing to ſinke and ſwimme with you, to live and dye with you, that they ſhould hear that ſuch and ſuch a *Parliament* man will be *drunke?* that ſuch an one dare *blaſpheme*, and *ſwear*, and *abuſe Religion?* that *Reformers* of Religion, ſhould *hate* religion? that ſuch as are called to *ſave* the Kingdome, ſhould *betray* the Kingdome? that in the grief of their ſpirits, they ſhould be compelled to ſay, O Lord! *can theſe men ſave us? tell it not in Gath, publiſh it not in the ſtreets of Askelon.* How diſhonourable would it be, not only to *you*, but to the *King of Saints*, who uſeth you, that they who hate the worke you are about, ſhould hate it the more, in regard of your wicked lives, who are intruſted with it? That they ſhould have occaſion to ſay of you, as *Amurath* the great *Turke* ſaid of the *Chriſtians*, who brake their league and Covenant with him, (and therefore ſped accordingly) *O Ieſus! are theſe thy Chriſtians?* if thou beeſt a God, as they profeſſe thee to be, revenge this impiety upon them: So when *Papiſts* and *Atheiſts*, and ſuch as hate religion and reformation, when they ſhall ſee the deformity of your lives, ſhall ſay, *O Ieſus! are theſe thy Reformers?* are theſe the Angels that muſt pour out the vials of thy wrath? Oh beloved! do not with *Elies* ſonnes, occaſion men to abhorre the work of the Lord; far be it from you: But let the office you are called unto, the place you are ſet in, the worke, and the dignity of the work, ingage you to glorifie the name of Chriſt, that both his work may proſper in your hands, and your ſelves be eſtabliſhed before the Lord for ever. But if you will not hearken to me, let me ſadly ſpeak it to you, you are as a City ſet upon an hill, you and your wayes are looked upon by all men;

and

and if you *hinder* the worke by your *lives*, which your *office* calls you to *further*, *it were better you had never been born into the world*. Them that honour Christ, he will honour, and them that despise him, shall be lightly esteemed; yea he knowes how to make use of you, and your gifts, to promote his cause, and to destroy you for the iniquity of your lives; as many of those who forwarded the building of the arke, yet perished in the waters. 1 Sam. 2. 30.

Thirdly, consider how loud this *dayes deliverance* cries in your eares to ingage your selves to *feare him*, and *glorifie his name*, who hath wrought this great salvation for you. It were a wastefull expence of time to insist upō the particulars of this late bloudy design in *this* Assembly; (though in *others* usefull) All the light we have about it, comes from you. The many great and high hands which were ingaged in it, the subtilty of the contrivance, the neerenesse of the execution, the woefull consequences, and the bloudy fruits which must needs have issued from it; The good hand of God in crushing this cockatrices egge, before it brake out to be a fiery flying serpent, are fit things to be published and to be spread abroad in other Congregations; But to you I shall only be a remembrancer of thus much: That you knew not your neer approaching danger, and that had this treacherous and bloudy contrivance took effect, many of you had been at your long home, ere this time, and the rest of this Honourable Assembly, hitherto the great *preservers* of our *liberty*, had beene made as a Parliament of *Paris*, the greatest instruments of the Kingdomes *slavery* and *vassallage* for time to come. But the Lord was awake when we slept, and hath took

took the enemies in the pit which they digged, and hath filled your hearts with joy, and given you another day to praiſe him. Can you upon this day of thankſgiving doe leſſe then enquire, What ſhall we render unto the Lord? I will tell you what he calls for, and expects from you, and I beſeech you by theſe mercies of God that you render it unto him: *That you preſent your bodies and your ſoules a living ſacrifice, holy, acceptable unto God, which is your reaſonable ſervice*, that you feare *him and glorifie his name, for he only is holy.*

Fourthly, and principally, conſider the late ſacred *Covenant* and vow which you have all entred into; you have not only entred into it your own ſelves, but intend to draw the whole Kingdome with you, into the Oath of God; let me minde you what you have done; you ſaw we were deſigned to deſtruction, and that Gods meer mercy hath hitherto prevented it; You ſee there are ſtill deſtructive and trayterous deſignes in hand, in ſeverall parts of the Kingdome; you acknowledge your own ſins with others, have deſerved all theſe judgements which either lye upon us, or are threatned againſt us, and as a means to prevent our utter ruine, you think it neceſſary to enter into this *Covenant* with almighty God, and you *have* done it, wherein you acknowledge the *deſert of your own ſins*, and you *confeſs* your hearty ſorrow for them, and your *reall intentions to amend* your own lives, and what you will *further* doe to ſave and preſerve *Religion*; and all this you have done in *Humility* and *reverence* to the *Divine Majeſty*, calling the *God of Heaven, the ſearcher of all hearts to witneſſe your integrity, as you will anſwer it at that Day, when the ſecrets of all hearts ſhall be diſcloſed.* Think now how *deeply* you

are

are engaged, and brought under the curse of God, if you perform not this solemn Covenant; Think how *horrid* a thing it will prove, for any of you to stand as *perjured* men before *God*, in matters of *such consequence*; *Shall he break his Oath* (said God of a King) *and be delivered? Shall he escape that doth these things?* O Beloved, *It is a fearfull thing* (in such cases especially) *to fall into the hands of the living God*, to whom you have appealed, and whose vengeance, if you wilfully fail, you have invocated upon your own heads. Ezek. 17. 15.

Lay therefore your hands upon your heart, and think what your purposes and Resolutions are in these few things, which I shall mention to you.

First, for what is *past*; what reall sorrow have ye in your hearts, for those sins which you call God to witnesse you are thus sorry for? How grievous is the remembrance of them, how intolerable do you feel the burthen of them? or do you take Gods Name in vain, calling him to witnesse of the sorrow for those things which he knows you take pleasure in? Think what answer you will make to this. 1.

Secondly? What are your Resolutions *for time to come*. You know what blasphemies, what prophanenesses, what uncleannesses, you have hitherto lived in; what irreligion and libertinisme your selves and families, have hitherto been guilty of, else you would never have acknowledged, your sins to have deserved these judgements; Now I demand, what you resolve to do for time to come: Do you purpose to go on in your old ways; He that was *unjust, to be unjust still*; he that was *filthy, to be filthy still*, and had no other purpose, but to lead the Kingdom a dance, 2.

to go before them in the formality of a ſervice, without changing your Leopards ſpots, or your Blackmoors skins; or in truth, be you reſolved, being changed by the renewing of your minde, to become new creatures, to ſerve Chriſt in newneſſe of ſpirit, that Chriſt alone may reign as Lord and King hereafter, both in your hearts, and lives, and families, as *Ioſhuah* did, when he bid the Iſraelites chooſe whom they would ſerve; for himſelf, he was reſolved, though he went *all alone*, He and his family would ſerve the Lord.

3. Thirdly, as you are *Parliament men*, what are your purpoſes concerning your faithfulneſſe to Chriſt, and the Cauſe of Chriſt, and his Church committed to your hands? If you ſhould altogether fail, deliverance will come another way, the Gates of Hell ſhall never prevail againſt the Church of Chriſt; But are ye really reſolved, to ſave the Church and Kingdom, though your ſelves ſhould periſh in the attempt? or do you intend under *pretence* of being *factors* for *Chriſt*, to drive a *trade* for *Satan and Antichriſt*, to betray Religion and Liberty? or to trade in both the Indies, to have a ſtock going on both ſides, that you may ſave your own ſtake, which ſide ſoever win or loſe, to ſave your own skin, whatever become of the Kingdom? Like a certain *Deſpot of Servia*, (of whom I have read in the *Turkiſh* Hiſtory) who lived among the *Chriſtians*, and kept correſpondence with the *Turk*; who was a *publike worſhipper of Chriſt*, but a *ſecret circumciſed Turk*, that that *Turkiſh mark* might ſave him, if need were: Have any of you ſuch cunning devices, to procure externall ſafety with the certain ruin of your ſouls?

Honoured,

Honoured, and Beloved, I hope better things of you all, though I thus ſpeak, I hope you purpoſe according to your Covenant, and what God requires and expects at your hands, to ſtick cloſe to Chriſt and his Cauſe, to ſink and ſwim with the Church, and Cauſe of Chriſt, with ſingleneſſe of heart, and unwearied reſolutions, to carry on the work of God, to value your ſelves onely as his Inſtruments, and let him do by you, and with you, what is good in his own eyes.

And for your *Encouragement*, let me ſpeak a little of the third Uſe, which the Church here makes of theſe great and *marvellous*, theſe *juſt*, and *true* wayes, and judgements of this King of Saints, which is a *Propheticall Prognoſtication, and foretelling of what ſhall further happen upon the pouring out of every viall*; and that is, more and more people, and nations ſhall come in, and ſubmit to Jeſus Chriſt; *the Nations ſhall come and worſhip before thee, for thy judgements are made manifeſt*: And this inables me for your comfort, to help you to an anſwer of the moſt *difficult queſtion*, and moſt *perplexing thought*, that I am perſwaded is in the heart of moſt men living at this day, *viz.* God hath caſt our Lot in very perplexed times, all the banks are broken down, all Gods judgments ſeem to invade us at once, and Gods adminiſtration to the Kingdom is ſuch, that the wiſeſt man cannot gueſſe, by Gods dealing to day, what he intends to do with us to morrow; *Sometimes* the Lord enables a *handfull* of *ours*, to chaſe *thouſands* of the enemies; Sometimes *multitudes* of *ours* flee, *as at the ſhaking of a leaf, when none purſues them*; Sometimes we have *rare* Inſtruments unexpectedly *raiſed up*; by and by very uſefull men

3. *Uſe of Encouragement.*

are *taken* off, and *hopefull* men prove *treacherous*; Sometimes the Lord ſeems to intimate (as in a Cock-pit) that *one fight* ſhall end the buſineſſe, one way or other; otherwhiles, all things are ſet as if there would be a *lengthening* out of theſe unnaturall wars, untill the Cities and Countries are utterly ſpoiled, and the Land waſted without inhabitant: Now in theſe calamitous times, every mans thoughts run, as
Dan. 2.29. *Nebuchadnezzars*, with deſire to know *what ſhould come to paſſe hereafter*, and to demand with that Saint,
Dan. 8.13. *How long it ſhall be to the end of theſe troubles*, and all
Pſal. 74.9. complain, that there is *no Prophet to tell us how long*; neither can I blame them as curious, who are modeſtly ſolicitous to know what will be the event of theſe things, for even the Prophets and holy men of God
1 Pet. 1.10,11. heretofore, *ſearched diligently to know what, and what manner of times the Holy Ghoſt intended*, when he ſpake of the ſufferings of Chriſt, whether in his *Perſon*, or in his *members*. Now my Text gives (I ſay) a *ſatisfactory anſwer*, to this difficult Queſtion, and I undertake (without fear of being cenſured, *to be wiſe above what is written*) to tell you *what will be the iſſue and event of all theſe troubles*.

All Proteſtant Writers do agree, that we are under the pouring out of ſome *one* or more of theſe ſeven vialls; Some think the fourth viall is now powring out upon the *Sun* of the Antichriſtian world; Others the fifth, upon the *throne* of the Beaſt; there are, that think we are come as farre as the ſixt viall, and the river *Euphrates* is drying up; I will not determine which of them it is, it is ſufficient, (which of them ſoever it be) my Text aſſures me the event ſhall be this, which is the event of every viall, *Antichriſts*

part

part shall be weakned, and the Church of Christ shall be strengthened; Something in every viall may *afflict* the Church, but incurably *wounds* the Beast. As the *seven Trumpets* were so many degrees of the destruction of the Heathen *Empire*, so the *seven vialls* are so many degrees of the destruction and ruin of the *Antichristian Empire*; and it is worth your observing, that all the time, the whole twelve hundred and threescore years of Antichrists reign, Christ always had an army of Saints, to warre against the Beast, a competent number of witnesses, *who loved not their lives unto the death*; But all the while of Antichrists *rising*, and *triumphant reigning*, the event of *every conflict*, or scuffle was, that the *Beast grew higher*, and the *Church fell lower*, the Papacy prevailed over all that rose up against it, so that the Church in the end was hardly to be found visible upon the face of the earth; But it is far otherwise in his *declining time*, the time when the vials are pouring out, every one of the plucks part of his fleece; one of them strips him of this Kingdom, another of that; one of them weakens his Temporall, another his Spirituall Jurisdiction; He is under the vials, as *Haman* before *Mordecai*, *having once begun to fall, he can never more prevail against them*, untill in the end (the *seventh viall* being poured out upon the whole power of darkness) the whole Church triumphantly shouts with a loud voice, *It is done*, there is an utter end of this enemy. So that I dare speak it as confidently as I beleeve the *Revelation* to be divine Scripture, and the meaning of it thus farre made known to the Churches, that what viall *soever* is now powring out, the issue will be, *That Antichrist shall lose, and Christ shall gain:*

Ester 6.13.

And there is but *one* objection againſt it, which I confeſſe to be a great one, and that which troubles many, *viz.* Whether the two witneſſes be yet ſlain: their ſtory ye ſhall read in the eleventh of the *Revelation*. Theſe two witneſſes, are the *ſmall, yet competent number* of pure worſhippers, who follow the Lamb, and conflict againſt the Beaſt all the time of his reign; now it is there ſaid, that during this whole ſpace of time, they prophecy in ſackcloth and aſhes, in a low and mournfull condition, and the Beaſt makes warre againſt them, and prevails againſt them; but *quando finituri ſunt teſtimonium*, a little before the end of their mournfull propheſie, which is a little before the Beaſts finall deſtruction; the Beaſt ſhall not onely keep them low, in ſackcloth and aſhes, and prevail by degrees againſt them as heretofore, but ſhall *kill them*, and their dead bodies ſhall lie unburied in the ſtreets of that great City, that is, in all the Territories of ſpirituall *Babylon*, and the Beaſt and his followers ſhall be more jolly, and glorious, then ever they have been: Now many learned Divines ſuſpect this killing of the Witneſſes is not yet paſt, and if it be not, the Church muſt go lower then ever it hath been, and how then is the Antichriſtian State weakned by every viall? To all this I anſwer, that although I am not able to ſay, This bitter Cup is yet paſt, (*Father, if it be poſſible, let this Cup paſſe away*) yet I can ſay, this is true I have delivered, that every viall ſhall *weaken the Beaſt, and ſtrengthen the Church*, and whether they be killed, or not killed, when ever their killing comes, it laſts but three propheticall dayes and a half, that is, but *three years and a half*, and then preſently come in the glorious times, which Chriſt hath promiſed, and

the

the Church long lookt for; ſo that what that Father ſaid of the *Arian* perſecution, *Nubecula eſt, cito tranſibit*, it is but a ſhort, though terrible ſtorm, and will quickly have an end, and that end will be comfortable to the witneſſes, who ſhall after *three dayes and a half, ariſe from their death, and aſcend up to heaven in a cloud, their enemies beholding it, and the great City immediately deſtroyed with a terrible earthquake:* And is not this comfortable? You ſee, I go not about to determine what the event of theſe troubles will be to *England*, as *England* is a *Civill, or Politicall State, or Common-wealth*; Chriſt breaks and moulds Common-wealths at his pleaſure; He hath not ſpoke much in his word, how long they ſhall laſt, or what he intends to do with them; onely this, that all Kings and Kingdoms, that make warre againſt the Church, ſhall be broken a pieces, and that in the end, all the Kingdoms of the World ſhall be the Kingdoms of our Lord, and his Saints, and they ſhall reign over them: But it is the cauſe of the Church, the bleſſed event of theſe things to the Church of Chriſt, which I ſpeak of, the welfare and good ſucceſſe of Religion, in which Cauſe you are properly engaged and intereſſed, and which I hope is dearer to you, then ten thouſand *Englands*.

Dan. 2. 24. Dan. 7. 22. Revel. 11. 15.

Therefore Beloved, *Be ye ſtedfaſt and unmoveable, alwayes abounding in the work of the Lord*; fear not your enemies, becauſe they are blaſphemous and wicked, becauſe they are ſet on fire, with the rage, cruelty, and treachery of Hell, fear them the leſſe for that; *Let my enemy be as the wicked, and he that riſeth up againſt me, be as the ungodly:* Their wickedneſſe is your advantage, it is their weakneſſe, and makes you ſtrong;

ſtrong; Let not the huge ſtature of the *Anakims*, and *Zamzummims* terrifie you; *Our ſtate for the preſent is low*, it may be we ſhall be lower, but lower we cannot be then *Iob* was upon the *dunghill*, from whence God raiſed him up; not lower then *Ionah*, in the *Whales belly*, from whence the Lord delivered him; not lower then the *Iſraelites* at the *Red-ſea*, thorow which the Lord made a way for them: Go on with your work, and fear nothing, this King of Saints hath depths anſwerable to all our depths; depths of mercy, anſwerable to our depths of miſery; depths of power, anſwerable to our depths of weakneſſe; He *can* give a comfortable Outgate out of all our ſtraits, and my Text ſayes, he *will do it*, and with my Text I conclude, *Great and wonderfull are the works of our God*: And he *delights* to work wonders, both in *ruining* his adverſaries, to *uphold*, *comfort*, and *deliver* his people engaged in his Cauſe, and to *bring others* in ſubjection to him, who yet are ſtrangers from him. *The Nations ſhall come and worſhip before thee, becauſe thy judgments are made manifeſt.*

FINIS.



Haman's Vanity,

OR,

A SERMON

Displaying the birthlesse Issues of Church-destroying Adversaries.

Preached to

The Honourable House of COMMONS

At their late solemne Thanksgiving, being on June 15. 1643.

BY

OBADIAH SEDGWICK, Batchelor in Divinity, and Pastor of *Coggeshall* in *Essex*.

Published by Order of that House.

PSAL. 2. 1.

Why doe the Heathen rage, and the people imagine a vaine thing?

June 26th

London, printed by *R. Bishop*, for SAMUEL GELLIBRAND at the Brazen Serpent in *Pauls* Church-yard, 1643.

To the Honourable Houſe of COMMONS aſſembled in PARLIAMENT.

SIRS,

THe trembling period of time (wherein we now breath) is very like that Day ſpoken of by the Prophet *Zachary* in cap. 14. v. 6. & 7. *In that* Day *the light ſhall not be cleare nor dark, but it ſhall be one* Day *known to the Lord, Not* Day, *Nor* Night.

With ſuch a ſtrange myſteriouſneſſe doth Divine Providence ballance the Scales of the Church and her Adverſaries attempts, that oftentimes the moſt criticall Believers ſtand amaz'd and unreſolved: For the light is not ſo cleare that we can infallibly foreſee what God will preſently doe; Nor yet is it ſo dark that wee can peremptorily conclude, God will doe no more; Such a mixture, ſuch a variation there is in Gods preſent diſpenſations, that we are like a Ship which is no ſooner freed of one wave

but is as immediately lifted up by another: This *one Day* (as that Scripture ſpeaketh,) Is Not a Day (*i*) Not ſuch a time of perfect ſucceſſe as that wee can long rejoyce, and ſay, *Now there is an end of All our Feares*; Nor yet is it Night; (*i*) ſuch a time of palpable loſſe, as that we need to diſpaire and cry out, *Now there is an end of all our Hopes.*

And verily through ſuch Dubious Methods doth that deep and unſearchable providence wheele and drive on his own great counſels and deſigns (perhaps) for theſe Reaſons; That his minutes of vengeance might glide unexpectedly on his Adverſaries, And the ſeaſons of deliverances might be moſt welcome to his Servanrs, And the deciſive events be moſt properly glorious to himſelfe; There being no other Hand of good mens preſervation and of wicked mens confuſion, then that, which to our ſhallow ſenſe, ſeemeth to neglect both.

In ſuch wavering and likely-unlikely times, two duties doe chiefly concerne us; One is *a conſtant reſpect to divine commands*: The other is *a fixed reſting on divine promiſes*: Whatſoever the Temporary events may be, wee muſt be carefull to doe our work, and then bee confident that God (in due time) will finiſh his: Perhaps the Churches of

Chriſt

Christ may suffer yet longer, but they shall not thus suffer for ever; For that mighty Angel which came down from Heaven in *Revel.* 10. 1. though He was *cloathed with a cloud*, yet He was *cloathed with a Raine-bow* too, which ye know was *Nuncius fœderis & Serenitatis.*

And (Right Honourable) if you will once more cast your eyes on that place in *Zachary*, peradventure you may finde as strange an Evening-time, as just now you did a Day-time; (*It shall come passe*, saith the Prophet there, *That at Evening-time, it shall be light*;) O the wonderfully superlative thoughts and acts of God! How high and contrary are his times of working to weak mans times of expecting? When we are most confident of good, then behold evill is upon us! And when we are expecting nothing but darknesse; (for what is the evening but a Sepulcher prepared for the light?) Then behold at the evening time it shall bee light: So wisely doth the great Soveraigne of the world reserve himselfe, and times; that yet he can and will create the light of *cleareſt mercies*, even then when his Church is setting into the evening of *darkeſt miſeries.*

All this is truth, and your selves have lived to handle much of it by experience: which therefore

should

should oblige and excite every Member of your House to be more thankfull, and more faithfull, and more seriously Active for the lamentably Massacred Churches of *England* and *Ireland*; Be confident of it, that whosoever may be the enemies, and whatsoever may be the hazards, yet Christ and his Church will be the Conquerours: Him and his Church and his cause I still commend to the utmost of your cares and service; How much and how farre you are for these, so much and so long God will be for you. Whose eternall wings for ever shadow your persons, and prosper all your pious endevours, So prayes

Yours and the Churches,

Servant,

OBADIAH SEDGWICK.

A SERMON

Preached before

The Honourable Houſe OF COMMONS

On the fifteenth of Iune 1643, being the day of their publike Thankſgiving.

ESTHER 9. VER. 1.

Now in the twelfth month (that is the month Adar) *on the thirteenth day of the ſame, when the Kings commandment drew near to be put in execution, in the day that the enemies of the Iewes hoped to have power over them, (though it was turned to the contrary, that the Iewes had rule over them that hated them.)*

OF all people the true Church of God hath the beſt friends, and the moſt enemies: In the Revelation it is ſaid to be *clothed with the Sunne*, and to *walk* in *white robes*. It carries in one hand the lamp of Truth, and in the other hand the beauties of Holineſſe, againſt both which there

is in wicked men a malignant and an active contrariety.

Which veine of oppoſition hath runne downe from the dayes of *Cain* to this very houre, and hath erected its rigour in all the methods of Serpentine deſignes and in all the furies of Dragon-like rage and cruelties.

But ſtill the great God (who is *the hope of Iſrael, and the Saviour thereof in the day of trouble*) hath ſtept downe in the nick of time, either to cruſh that inſolent fury, or to defeat thoſe artificiall plots of his and his Churches adverſaries. *Jer. 14. 8.*

Amongſt the many inſtances which may be given, this (here in the Text) is as Remarkable as Any, and as ſutable to this dayes occaſion.

If you pleaſe to look back to the third Chapter, you ſhall light upon one *Haman* (an Agagite) a perſon of ignoble originalls, and of an accurſed race, and of as wicked a Nature: He being hoiſed up (like ſome excrementitious vapour) into the place of great dignity and power, by the ſole beames and warmth of his Princes favour, improves this ſudden greatneſſe and affection, not as a *cloud* to refreſh, but only as a *thunder-bolt* to ruine and deſtroy the Church of God: For he fals into ſerious conſultation, how and when to put them all to the ſword: hee is almoſt a whole yeare in ripening of this bloody, and abhorred deſigne. *Chap. 3.*

And now (all things being ready for the birth) hee preſumes to play the game above board, yet politiquely; for conſidering that his owne name and ſtrength were inſufficient axes to beare and wheele

on

on ſo grand a miſchife: hee therefore cunningly inſinuates the work into the King *Ahaſuerus*, and eaſily intereſſeth him therein; whereby the miſchievous deviſe gained countenance and authority.

But mark how he gained both theſe: not by an ingenuous relation, but only by a forged calumny, and by a taking-accuſation of the Jewes: foure things he ſurmiſeth againſt them.

4 charges againſt the Iewes

Firſt, that they were an *infamous* people (*There is*, ſaith he in chap. 3. 8. *a certaine ſcattered and diſperſed people*) as if they had beene a company only of poore, wandring, ſhifting, and ſhuffling vagabonds.

Secondly, that they were an *humorous* people [*their Lawes are diverſe from all people*] an odde people, and ſuch who loved to be ſingular.

Thirdly, that they were *a factious and rebellious* people [*Neither keepe they the Kings Lawes*] They muſt ſee Scripture or Law, or elſe no obedience from them.

Fourthly, they were a *dangerous* people: [*It is not for the Kings profit to ſuffer them*] as long as theſe live, you muſt not think to taxe and get what you pleaſe.

And hereupon his modeſt requeſt is, That therefore they *might be all deſtroyed*, no more then that, and no leſſe.

Ahaſuerus (without any judiciall enquiry and hearing the parties thus accuſed) ſuddenly credits this Courtiers report, and gratifies him in his ſuit: For the effectuall diſpatch whereof there iſſues forth a Commiſſion under his Seale (being firſt drawne

by one or both his *Secretaries*) and directed to the Lievtenants, and Governours, and Rulers of every Province, *to destroy, to kill, and to cause to perish all the Iewes, young and old, little children and women in one day, and to take the spoile of them for a prey*: as you may expresly read in the third Chapter, the twelfth and thirteenth verses.

chap. 3. ver. 12. 13.

How *Haman* and his complotters blesse themselves and rejoyce, that their designe got on thus prosperously, and even long for the day when all must be put in execution, you may easily imagine.

And indeed the day drew very neare: But then, (O take notice of the wheele which turnes every wheele, of the first mover that disposeth of every motion!) the never-failing God interposeth himselfe, discovers, disturbs, disappoints all this destructive plot formed against the Jewes, in the City *Shushan*, and other Provinces.

The Summe of all is this: contemned *Mordecai* is advanced, *Esthers* request for her selfe and people is accepted, the plotting enemy is discountenanced and hanged, and the whole designe is quite altered: For *in the twelfth month, on the thirteenth day of the same, when the Kings command, and his decree drew neare to be put in execution; in the day that the enemies of the Iewes hoped to have power over them, it was turned to the contrary, that the Iewes had rule over them that hated them.*

Which words containe in them three passages.

First, the *maturity of a bloody designe*: [*The day for the decree to be put in execution drew neare*]

Secondly,

Secondly, the *confidence of blood-ſucking adverſaries* [*In the day that the enemies of the Iewes hoped to have power over them.*]

Thirdly, the *contradiction of all this by a good God*: [*Though it was turned to the contrary, that the Iewes had rule over them that hated them.*]

I could out of all theſe parts take occaſion to diſcourſe of many excellent points: as firſt, the depth of that implacable enmity which lies and ſwels in the hearts of wicked men againſt the Church of God. Secondly, the ſtudious activity of that malice and hatred, as not to be ſatisfied and extinguiſhed without the bloud and ruine of Gods people. Thirdly, the ſeverall wayes and degrees of divine permiſſion, in giving ſcope to the wickedly active and acting principles in the adverſaries of his Church, with the true reaſon thereof, and how much divine wiſedome, unſpottedneſſe, juſtice, and Soveraigney appears in ſuch a permiſſion. Fourthly, the three fatall plague-tokens (if I may ſo call them) of unſucceſſefulneſſe, and imminent ruine to the Adverſaries of Gods people: namely firſt, Bloudineſſe of intention: ſecondly, Nearneſſe of execution: thirdly, Boldneſſe of expectation.

But I muſt have reſpect to you, and the work of this day; and therefore I ſhall only touch at two other propoſitions, which are theſe.

Firſt, That God can and will make unſucceſſefull the bloodieſt contrivances, and the hopefulleſt confidence of his Church-deſtroying adverſaries.

Secondly, That he can and will make them, As ſucceſſeleſſe

ceſſeleſſe in reſpect of his Church; So reflexively pernicious in reſpect of its adverſaries.

1 *Doct.* I begin with the firſt of theſe. Namely, *That God can and will make unſucceſſefull the bloudieſt contrivances, and the hopefulleſt confidences of his Church-deſtroying adverſaries* You may in the text read a decree for the killing of the *Iewes*, and the nearneſſe of time for the executing of it, and the enemies confident hopes; and yet Gods Soveraigne defeating and fruſtrating of all.

Three things premiſed

Before I confirm this truth, give me leave to premiſe three particulars.

Firſt, That there is a difference to be made twixt the *Moleſtation* of a Church, and the *Deſolation* of a Church: The adverſaries may be *windes* to toſſe this Arke, but they ſhall never be *Rocks* to ſplit it.

In Pſ.118. What *Luther* confidently ſpake of himſelf, *Impellere poſſunt, ſed in totum proſternere non poſſunt: Crudeliter me tractare poſſunt, ſed non extirpare: Dentes nudare, ſed non devorare; Occidere me poſſunt, ſed in totum me perdere non poſſunt.*

Or what we maintain againſt the *Papiſts* and *Arminians* concerning Habituall Faith; that ſame may as truly be affirmed of the Church Militant (the proper ſubject of faith) *Premi poteſt, ſuppremi non poteſt*; ſhee may be oppreſſed, but ſhe ſhall never be ſuppreſſed: *concuti poteſt, excuti non poteſt*: ſhee may be ſhaken, but ſhee cannot be ſhivered.

2 *Cor.*4. 8,9. *we are troubled* (ſaith the Apoſtle) *on every ſide, yet not diſtreſſed: we are perplexed, but not in deſpaire; perſecuted, but not forſaken; caſt downe, but not deſtroyed:*

As St. *Hierom* once ſpake to his freind, *Scias hominem Chriſto deditum mori poſſe, vinci non poſſe:* a Chriſtian may die, but he cannot be overcome; So the *Church* may often be diſturbed, but it ſhall never be deſtroyed.

Secondly, You muſt diſtinguiſh twixt *probability*, and twixt *infallibility* of deſtruction: the Church of God may fall into ſuch an eclipſe, into ſuch an hour of temptation, that not only in the inſulting fancies of the enemies, but alſo in all the commentaries of humane Reaſon, it may not only ſeem, but really be in the very way, nay, upon the very brink of deſtruction it may (as *David* once did) *walk in the ſhadow of death*; deſtruction may be as near to it as the ſhadow is to the body; ſo near, that with *Peter* ſhe may cry out, *Maſter! Save us, or elſe we periſh.*

But yet *eventuall* and *infallible* deſtruction ſhall not befall it; God will ſtep in and prevent that. You may read in one of the Pſalmes, that the Church was as near to deſtruction as a lamb ſticking between the teeth of a lion was near to be devoured; and yet God took the prey out of the teeth: and as neat to deſtruction as the bird is to catching, which is fallen into the net, and intangled; and yet God brake the net, and the bird eſcaped; againe, as near to deſtruction as the brand is to burning which is thrown into the fire; & yet God hath ſnatcht his Church out, even as a firebrand is ſnatched out of the fire: When *David* was hem'd in with *Sauls* army, yet God made a way for him to eſcape: When *Peter* was fettered in priſon, and the next morning to be executed; yet God by an Angel delivered.

Pſal. 124. 6, 7.

Amos. 4. 11.

1 *Sam.* 23. 26, 27, 28.

Acts 12. 7.

Dan. 3, 24, 25. delivered him: When the *three Children* were caſten into the fiery furnace, yet God preſerved them: When *Daniel* was throwne to the lions, yet God kept him? Chap. 6. 22. When *Abraham* was lifting up the knife to kill *Iſaac*, Gen. 22. yet God ſtayed his hand.

When the City of *Leyden* was ſo long, & ſo ſtrictly beſiedged (as I think) by the Duke of *Alva*, that they were forced for their ſuſtenance to ſearch and ſcrape the dunghills, and boyle old leather, &c. And the Duke in the language of Blaſphemy threatened the defendants: Why That very night the windes turned, and the tide ſwelled, and the waters came in, and forced him to raiſe the ſiedge.

Thirdly, You muſt diſtinguiſh twixt a *particular perſon*, and twixt a *Church*; It may oftimes ſo fall out, that the cruell deſignes of wicked adverſaries may prevaile to the deſtruction of this or that individuall perſon (If that may be ſtiled a deſtruction, which yet eventually redounds to the enlarging of the Church: for ſeed when it is ſowne multiplies the more; and *ſanguis Martyrum* is *ſemen Eccleſiæ*: *Fœcundi ſunt Martyrum cineres*) but they ſhall never prevail to the ruine of the Church.

Cyprian.

Acts 12. 2, 24. *Herod*, in *Acts* 12. 2. *kills Iames with the ſword*: and yet in v. 24. for all that *the word of God grew and multiplied*. It is one thing to take a rafter out of the houſe, and another to demoliſh the houſe it ſelf; to looſe a board in the ſhip, and another thing to looſe the ſhip it ſelf. It is with the Church in perſecuting times, as it is with wheat in the fifting; perhaps ſome graines may ſlip through, and yet the bulke may and doth remain

Simile.

main behind: the Adverſaries muſt firſt learn the art to kill God, as they have already the malice to fight againſt God, before they ſhall be able utterly to deſtroy the Church of God; For God (when they come to deſtroying work, to root out his Church) will certainly infatuate and prevent them.

And this I ſhall aſſay to confirm partly by Scriptures, partly by Inſtances, and partly by Reaſons. *Three Demonſtrations of the point.*

First, By *Scriptures*: which give no hopes of good ſpeed to any deſtructive deſignes: the phraſes with which ſuch wicked intentions are ſet forth, and by which God expreſſeth himſelf againſt them, do abundantly manifeſt it:

The Sciptures ſtile theſe wicked ruinous deſignes, ſometimes *dreams*; & dreams are but pleaſant follies & deluſions, the empty bubbles of the mind, children and Tales of fancy, idle and fruitleſſe notions; mear bables.

Sometimes *fits of madneſſe: Why doe the Heathen rage, and the people imagine a vain thing?* Mad men are perſons of ſtrange conceipts and adventures, yet fooliſh, impoſſible, inconſiſtent, vain: They will pull the Sun out of Heaven, and remove mountaines, but they cannot; ſuch irrationall and furious heats are there in wicked men againſt Chriſt, and againſt his Church, and juſt to as much purpoſe. *Pſal. 2. 1.*

Sometimes *abortive or untimely fruits*, which haſten out before their juſt time, live not, but die; let that of *David* (ſpeaking of the adverſaries of Gods Church) ſerve in ſtead of all: *Behold! Hee travelleth with iniquity, and hath conceived miſchiefe, and brought forth* *Pſ. 7. 13, 14.*

forth falſhood: Here is a *womb* to breed a wicked plot, and a time of *travell and birth*, but all that it comes unto is a lye or falſhood; no ſuch child of deſtruction as was imagined.

Again, let us peruſe thoſe phraſes by which God expreſſeth himſelf againſt theſe deſtructive plots of his Churches adverſaries; ſometimes he is ſaid to deſpiſe *their image*: *O Lord! When thou awakeſt thou ſhalt deſpiſe their Image*: wicked men are in moſt reſpects but images; rather the images of men, then men; rather the images of Chriſtians, then Chriſtians; That Religion unto which they do pretend is but an image or form of godlineſſe; And ſo, their deſtructions of the Church are but images; they are the draughts, the portraitures or colours of a deſtruction, but ſhall be noe reall deſtruction; for God deſpiſeth, contemneth, ſlighteth, or makes void that *image*.

Pſ. 73. 20.

Pſ. 2. 4.

And ſometimes God is ſaid to *laugh at them, and have them in deriſion*; to ſee how fillily furious and buſie they are in building of a Babel, in ſtopping the courſe of the Sea, in aſſaying vanities and impoſſibilities to undermine Chriſt and his Church. Now after all, What have they got? &c. And ſometimes he is ſaid to *blow upon them*, and blaſt them, and bridle them, and diſappoint them, and to bring all their councells and confederacies to nought, as you may read in *Eſay* 37. 27, 29. and in *Pſalm.* 17. 13. All which expreſſions doe manifeſtly demonſtrate this truth, that God can and will make all their deſignes, attempts, and hopes unſucceſſefull.

Secondly, By inſtances: And here the field of teſtimony

teſtimony is very large; you cannot dip into any one age of the world, there is no Chronology either Sacred or Eccleſiaſticall wherein you can read or find, that in ſuch a year, or at ſuch a time God ſuffered his enemies utterly to deſtroy his Church.

'Tis granted, you may light on ſeverall ages wherein the Church hath ſailed on the waves, and perhaps ſwam in rivers of blood: but when the enemies attempted the utter ſubverſion of it, ſtill God hath ſtept in, and defeated the adverſaries, and reſcued his own people: I will give you a taſte of ſome places.

When *Pharaoh* (that Egyptian adverſary) from oppreſſion, advanced to the deſtruction of the *Iſraelites*; then God looks down, pitties his people, delivers them with an out-ſtretched arme, and not only defeats but deſtroyes their adverſaries.

Sennacharib (that Aſſyrian adverſary) no leſſe wil ſerve his turn, then *blaſphemy* againſt God, and a full *ruine* of *Hezekiah* and *Ieruſalem*; and for this he prepares a mighty hoſt: But then God puts his bridle into the mouth of this wilde horſe, ſmites his camp, turns back himſelfe, and which is more, ſuffered him to be ſlaine too.

The like may be inſtanced in *Antiochus Epiphanes*, and in the Pagan perſecutions of the Church, which when they were caſt out like a flood to drowne the Church. *Conſtantine* the Great was then raiſed up to ſtave off that deſtructive fury, and ſo he did by his conqueſts over *Maxentius* and *Maximinus*: Yea, that infamous Apoſtate *Iulian* after all his ſucceſſeleſſe plots and actings, at his death, blaſpheamingly confeſſed, Rev 12.

Viciſti Galilæe! that Chriſt was too hard for him.

What ſhould I ſpeak of the defeatings & boundings of the Antichriſtian plots and furies, which have been acting above theſe thouſand years; and notwithſtanding all their lyings, decrees, devices, attempts, burnings, murtherings, reſolves, confederacies, aſſiſtances with the power of Emperours, Kings, Rulers, they hitherto cannot, nor ever ſhall be able to deſtroy the Church of Chriſt: the Church yet lives, and ſhall ſpread more and more.

Thirdly, *By reaſons*; the reaſons to convince men of this truth ſhall be taken, Firſt, from God. Secondly, from Chriſt and his Church. Thirdly, from the enemies themſelves.

1 *Reaſ.* Firſt, from God.

I doe confeſſe, that, were the Church left hand to hand with her enemies, and had not a God to ſide with it, ſhee were no more able to ſuſtain her ſelf againſt the policy of her enemies, then the lamb againſt the foxes; Nor againſt the fury of them, then the ſheep againſt the lions; or as a little ſpark of fire, againſt an ocean of water: *Gaudeo quod Chriſtus Dominus eſt, alioqui totus deſperâſſem*, writes *Myconius* to *Calvin*, upon the view of the Churches enemies.

But there is a God, and that God is on the Churches ſide: and this, ſome of the enemies of God have confeſſed; *let us flee* (ſaid the *Egyptians*, Ex. 14. 25.) *from* Ex. 14 25. *the face of Iſrael, for the Lord fighteth for them, againſt the Egyptians.*

Beloved, I beſeech you to obſerve, that there is on the Churches ſide,

Firſt,

Firſt, *The Covenant of God*: in which he doth engage all his Glorious Attributes to be not only a reward, but alſo a ſhield unto his people: as you may expreſly read in *Gen.* 15, 1. So that if *omniſcience* be able to ſee, and *omnipotence* be able to hinder; aſſuredly none of the adverſaries plots & attempts ſhall ever ſucceed to the deſtruction of his Church, though they may be faire for it, and very near. *Gen.* 15. 1.

Secondly, *The affections of God*: and we all know that the affection of love is of all other the moſt tender, and the moſt active; now if either Relations, or Donations, or Eſtimations can diſcover, and entitle to Affections, then is the Church ſure of Gods Affections: For

The *Relations* twixt God and his people, are that of a father to his child (*Iſrael is my ſon, my firſt borne*:) and that of an husband to a wife (*Thy maker is thy huſband, the Lord of Hoſts is his name*:) and that of a King to his Subjects (whoſe affections to his people one ſhadows out by the *pelican*) Now can you imagine that a tender father, a loving husband, a juſt King will (if they can help it) ſuffer children, wife, ſubjects, to be wholly deſtroyed. *Ex* 4. 22. *Iſa*. 54. 5.

The *Donations* of God to his people are wonderfull: If greateſt bounties be the Characters of deareſt love, ſurely then God wants not of love to them, for he hath given his Chriſt to them, his Spirit to them, Himſelf to them, and will give eternall glory to them: And after all this, will he (think you) ſuffer his contemptible and conquered enemies, and vaſſalls to conquer and deſtroy them.

The *Eſtimations* of God touching his people are ſingular, his thoughts of them are pretious, and high, and honourable; and therefore hee ſtiles them his friends, his Houſe, his Temple, his Garden, his Vineyard, his Jewels, his Delight, his Kings and Prieſts, nay the apple of his owne Eye. Now is it poſſible to fancy, that God will ſuffer his wretched and deſpiſed adverſaries to deſtroy his annointed, to plunder him of his Jewels, nay to teare out from him the very apple of his eye.

Thirdly, *the Providence of God:* This Providence which our late *Complotters* were pleaſed ſo to ſcoffe at, this is on the Churches ſide.

And what is this Providence of God? ſurely it is the right hand of his Covenant, the actuall vigour of his infinite Attributes: It runnes to and fro through all the world, and orders all the motions of Heaven and Earth.

Foure things are very conſiderable in it.

Firſt, it is an *Vniverſally intimate eye*, diving into all the faculties, and riſings, and framings, and actings of all and every creature: *I know thy abode, and thy going out, and thy comming in, and thy rage againſt me*, ſaith God of *Sennacherib*, *Eſay* 37.28.

So that there is no one nature, no one faculty, conſiderable in the naturall or morall frame of it; no kindling of one thought, no grudging of one deſire, no hatching of any one imagination, no whiſpering of one word; but all lies as naked to Divine Providence, as the eminenteſt mountaine lies obvious to the brighteſt noon-day of the Sunne.

The

The Maſques of actions, and Curtaines veile only towards the eyes of men, but there is no darkneſſe towards him who is light it ſelfe.

Secondly, it is an *Vniverſally Soveraigne wheele*; upon the pleaſure of which all actions and iſſues are commanded: as the motion and ſtay of the wheeles which *Ezekiel* ſaw were according to thoſe of the living creatures. There is no creature a maker of it ſelf, or that can be a Lord over his owne heart and works, and events: All theſe fall under the ordering of God, the ſupreame Agent, and that with an unavoydable ſubjection and determination, *My counſell ſhall ſtand and I will doe all my pleaſure, Eſay 46. 10.* *Ezek 1,21.* *Iſay 46,10.*

Thirdly, it is an *infinite diſpenſation*: there is nothing requiſite, either to the impedition of the Churches enemies, or to the conſervation of the Church it ſelfe, but is to be found in Divine Providence: And therefore in *Zachary* it is ſet out by ſeven eyes and by ſeven lamps: and in *Ezekiel* it is ſet out by faces and wings, and hands, to expreſſe that ſufficiency of Gods Providence, for all meanes of helps to his endangered Churches. *Zach. 4.* *Ezek. 1.8.*

Fourthly, it is a *watchfull Sentinell*: *Hee that keeps Iſrael, doth neither ſlumber nor ſleep.* Excellent is that place in *Eſay* 27. 3. ſpeaking of a Vineyard (which you know doth repreſent the Church for her owne weakneſſe, for choiceneſſe, for delight, and for fruitfulneſſe) he addes, *I the Lord doe keep it, I will water it every moment: leſt any hurt it, I will keep it night and day.* *Pſ. 121.4.* *Iſay 27,3.*

Now ſumme up all this, there is a ſpeciall Providence of God which claſps the Church, as the fethers

of

of the hen doth the chicken: And it consists of Activity, and of perfect Knowledge, and of Soveraigne Authority, and of Al-helping sufficiency, and of most tender vigilancy for his people, and against their enemies. Must you not then grant me my position, that he will frustrate all destructive plots and attempts, though never so hopefull and neare?

2 *Reas.* Secondly, From Christ and his Church.

Here I might shew you (but time will cut me off that I may not spread it) foure things in him, which assure us that his Churches adversaries shall not prevaile to ruine it.

As first the ancient conquests of all the Churches adversaries, amongst which the *world* is one: All Christs conquests are for his Church; and shall conquered enemies now conquer?

Secondly, the deareſt purchase of Christ: for so the Church is, which he ransomed by his heart blood, and will he now suffer them to be destroyed?

Thirdly, the foundation to his Church: the Scriptures stile him the *corner stone*, and that *Rock* upon which the house was built, which no waves nor stormes could wash or drive downe.

Fourthly, the Head of his Church: will he be, an head without a body? Read at your leasure in what a benigne aspect he stands towards his members, in *Rev.* 10. 1. and in what a severe posture he drawes out himselfe, and all the armies of heaven against his enemies, in *Revel.* 19. from verse 11. to the end.

3 *Reas.* Thirdly, from the enemies themselves.

Who though they swell much in their owne eyes, and seeme to be the disposers of all men, and presume

ſume they can doe what they liſt; and like ſome of the perſecuting Emperours will think themſelves to be a kinde of Gods: yet

Firſt they are but *men* at the moſt, and men at the beſt: And what is man? that which is no more than man is no leſſe then vanity; meere man is but the dreame of a dream; but the generation of a fancy, but a vanity, but the curious picture of nothing; a poore, feeble, unable, dying flaſh.

Secondly, they are but *Naked men*: they have no God with them, or for them; did God ever command them to deſtroy his Church? Did he ever promiſe unto them in that ſervice either Aſſiſtance or Reward? Aſſuredly wicked adverſaries have nothing but what hell and wicked men can help them with.

Thirdly, they are but *Wicked men*: hearken how the Scripture ſtyles them; Haters of God; Enemies to God; Fighters againſt God: the very reaſon why they contend againſt the people of God is, becauſe they ſee any thing of God in them: and ſhall wicked men be ſtronger then God?

Fourthly, they are the *only perſons Curſed of God*, and fully threatened, even in this, that they attempt the deſtruction of the people of God: Take that one place for all in *Zach.* 12. 2,3,4. *Behold! I will make Ieruſalem a cup of trembling unto all people round about, when they ſhall be in the ſiege both againſt* Iudah, *and againſt* Ieruſalem.

3. *And in that day I will make* Ieruſalem *a burtheuſome ſtone for all people: All that burthen themſelves with it ſhall be cut in pieces: though all the people of the earth be gathered together againſt it.*

4. *In that day, ſaith the Lord of Hoſts, I will ſmite every horſe with aſtoniſhment, and his rider with madneſſe, and I will open mine eyes upon the houſe of* Iudah, *and I will ſmite every horſe of the people with blindneſſe*: Are blind horſes and mad riders likely to prevaile?

6. *And I will make the Governours of* Iudah *like an harth of fire among the wood, and like a torch of fire in a ſheafe, and they ſhall devour all the people round about on the right hand and on the left, &c.* Shall the wood prevaile againſt the fire?

Beſides all this, the Lord doth deliberately (as I may ſo ſpeak) *ſet himſelfe againſt them*: he directs his arrowes at them, and doth ſo earneſtly purſue them, that he not only makes their deſignes *unproſperous*, but likewiſe (in the event) to themſelves *pernicious*, which is the ſecond point, and comes now briefly to be handled.

2 Doct. That God can make the *bloudieſt contrivances*, and *hopefulleſt confidences* of his Church-deſtroying adverſaries not only *Vnproſperous*, but alſo *Pernicious* or *Hurtfull* to themſelves [The deſigne in the text is turned quite contrary, and the *Iewes* have rule over them who preſumed to have deſtroyed and ruined them.] Thus *Saepe in magiſtros ſcelera redierunt ſuos.*

Note There are three things which I have obſerved concerning the Churches *diſtreſſes* and *deliverances*.

First, the deliverances of it have been (uſually) at the times of *eminent extremities*: The wicked are not alwayes high enough to be deſtroyed, & the people of God are not alwayes low enough to be delivered: but *eminent Extremities* have ordinarily beene *Gods Opportunities*.

That

That eminent deliverance out of *Egypt*, was, when their *burthens* were *doubled*, and *Pharaoh* would not hearken to them.

That ſingular deliverance out of *Chaldea*, was at ſuch a time when their condition was as the *dry bones* of which God ſaid to the Prophet, *Can theſe bones live?*

That deliverance alſo out of the *Antichriſtian* and laſt troubles ſhall be, when the *two witneſſes* are ſlaine, *and the enemies make merry*: *Rev.* 11.7,8,10,11.

Secondly, the deliverance of the *diſtreſſed* and *endangered* Church hath been (uſually) crowned with the addition of ſome new and ſingular mercy: As

When the Church was delivered out of the *Egyptian bondage*, they were then led away to *Canaan*.

When they were delivered out of the *Caldean captivity*, *the Temple* thereupon *was re-built*, *and filled with the glorious preſence of Chriſt*. When the Churches ſhall be delivered from the great Antichriſtian plots and cruelties, there is promiſed unto them *a New Ieruſalem*, *a new heaven and a new earth*.

Thirdly, the *Eminent reſcues* of the Church, have been, and ſhall be conjoyned with the *eminent deſtruction* of its adverſaries: When the *Iſraelites* were delivered out of *Egypt*, their deliverance was accompanied with the deſtruction of *Pharaoh* & of all his hoaſt.

When the *Iewes* were delivered out of *Babylon*, it was with the deſtruction of the *Caldean* Monarchy, by the *Perſians*: And when the Church ſhall be delivered from the *Antichriſtian* Cruelties, it ſhall be with the utter fall of *Babylon*, which ſhall be throwne like a milſtone into the Sea, and never riſe any more.

But I cannot proſecute this notable Subject accor-

ding to the dignity of it, I will rather leave it, then mangle it; the time is almoſt fled, I will doe what I can to poſt after it: give me leave to make ſome uſefull applications of all this to our ſelves, and then I wil commit the work, and our ſelves to Gods bleſſing.

The uſes which I ſhall make of all which hath at this time been ſpoken by me, and of late hath been obſerved by your ſelves, I ſhall reduce unto three heads.

1 *uſe* First, Of exhortation to a ſeaſonable duty, the duty of *Thankfullneſſe*: *O that men would praiſe the Lord for*
Pſ. 107. 8. *his goodneſſe, and for his wonderfull works to the children of men*: Surely this is a ſingular work, and yet men are heavy to it, or elſe *David* would never have preſſed it ſo affectionately: in another place he brings three
Pſ. 147. 1. arguments at once to move us to praiſe God: *Praiſe yee the Lord, for it is good to ſing praiſes unto our God, it is pleaſant, and praiſe is comely*: Two of theſe arguments reſpect us: It is our emolument and good: we get more mercies by being thankfull for our mercies; and it is our gracefull, as wel as gracious Ornament: An unthankfull man is an ugly and ill-favoured man; but thankfullneſſe is a moſt becoming garment to a Chriſtian; And it is Gods contentment; of moſt muſick
Note he delights in this: there are four things which are very pleaſant to God. Firſt, *An upright heart*. Secondly, *An humble ſpirit*. Thirdly, *A believing ſoule*. And Fourthly, *A thankfull breaſt*.

That this ſweet note of Thankfullneſſe may be the better raiſed, give me leave to deſcant a little upon that miſerable and unfortunate deſigne againſt your ſelves and the City, lately contrived, and intended to have been put in execution. There

There are at the leaſt ten remarkable daſhes in it.

Firſt, the *Horror* of it: and leſſe I cannot ſtyle it; *Livy* reports of a deſigne to diſpatch the whole Senate of *Rome* in one hour; and at *Carthage* there was a project to cut off at once the nobleſt and trueſt family to the ſtate:

But this unhappy plot (had it taken effect) might have proved the Funerall of all our Sanctuaries; the Grave of all our Religion; the Doomſ-day of all our Liberties; the Ruine of Countrey, of City, of Parliament, of All.

Secondly, the *Vnnaturallneſſe* of it: For *Nero* (that monſter of mankinde) to wiſh that *Rome* had but one head, which he might take off with one blow; for him to ſet *Rome* on fire, and ſolace himſelf in beholding the flames and aſhes of it; this was but like himſelf; Such barbarous acts were no way ſtrange for his monſterous diſpoſition: For Papiſts to contrive the blowing up of a Parliament, this agrees full well with the modeſt principles of their bloud-thirſty and cruell Religion.

But for men who profeſſe the Proteſtant Religion, yet to contrive the ruine of it: for Members of a Parliament to deviſe the ruine of a Parliament: for them who ſo ſeriouſly have proteſted (and not without ſome execrations) the defence and preſervation of all, thus maliciouſly to entrap and hazard the ſafety and ſubſiſtence of all; What is this, but viper-like to gnaw out the bowels of that Countrey which bred them, and of that Parliament which all this while hath defended and preſerved them?

Thirdly, the *Cruelty* of it: What could have beene

expected leſſe, then that of *Simeon* and *Levi* (brethren in iniquity) who (after a pretence of favour) *came boldly upon the City of Shechem, and ſlew all the males with the ſword?* Nay, I feare the tumult might have ended like that of *Shalman who ſpoiled Beth-arbel in the day of battell, and the mother was daſhed in pieces upon her children.*

Gen 34. 25.

Hoſ. 10. 14.

Here might you have heard the confuſed noiſe of the Warriours, there might you have ſeene garments rolled in blood; one ſtreet flaming with fire, another ſtreet groaning under the wounds of death: ſome crying out, kill and murther them; others crying out, O pity and ſpare us. In one houſe perhaps the Pariſhioner hunting after his Miniſter to braine him; in another houſe the ſon laying hold on his father to piſtoll him: ſome hiding themſelves, and then burnt; others haſting to fly, and running only upon the point of the ſword and ſpeare before hand diſpoſed to every corner to ſlay them. One cals out, O ſpare the Parliament, another, O ſpare the City: another, O ſpare my father, ſpare my mother, ſpare my tender children. But in this rage nature would have been forgotten, law would have been forgotten, religion would have been forgotten, relation would have been forgotten; becauſe before this, the feare of God would have been forgotten.

Fourthly, the *madneſſe* of it: every ſinner is a foole, and *Solomon* ſaith, *a mad man* too. Did ever any wiſe man think to repaire his houſe by ſubverting the foundations of it? or to preſerve himſelfe by ſplitting his ſhip? or imagine to ſtand if a Parliament ſhould fall? Good Lord! that any ſhould ſo forfeit themſelves in deviſing, or rather in believing, that theſe men who would

would have ruin'd one world, could make another; or that they would prove reſtorers of our liberties, who contrived the lawleſſe and mercileſſe ruines of all our ſafeties!

Fiftlily, the *injuſtice* of it: *what is my treſpaſſe, what is my ſin, that thou haſt ſo hotly purſued after me*, ſaid *Iacob* to *Laban*. May not this Parliament ſay as much to all them who ſo bloodily act againſt them? Ge. 31.36.

You know well enough that familiar ſtory of *Ariſtides*, whom a perſon deſired to write his name in the ſhell to be baniſhed, and only for this reaſon, becauſe all ſaid that he was a juſt man.

O how unjuſt it is, and I feare will ſtand upon infamous record to our poſterity, that many of their Anceſtors ſought to deſtroy their own refuges againſt deſtruction: ſtruck at them who (to avoid the ſtroke of juſtice) are riſen up to ſtrike all; as if theeves and robbers ſhould arme themſelves to judge the Judge who durſt to queſtion and judge them.

Sixthly, the *ingratitude* of it: *By thy Providence worthy deeds are done to this Nation*, ſaid *Tertullus* unto *Felix*. Within theſe few years, O how we groand under the burdens of conſcience by an high Commiſſion? and under the burdens upon our liberties by heavy taxations: the learned ſpeeches of ſome of the Complotters are palpable witneſſes to what I now ſpeak; and through Gods bleſſing on the Parliaments care and paines we are eaſed of both.

And now after all, to be like the unthankfull Romans, to condemn that African *Scipio* who had ſaved all their State. Or to be like that monſter (of whom I have read) who that night that his Prince pardoned

and

Michael Balbus to the Emperour Leo Armenius. Vide Zonaram in Annal.

and releaſed him, got out and ſlew him. To burne that ſhip which brought us to ſhore: to wound that Phyſitian who healed our wounds; the Lion did not thus to the poor man who eaſed him of a thorne in his foot. It is the very dregs of baſeſt ingratitude to returne the ſowreſt of miſchiefes for the ſweeteſt of kindneſſes.

Seventhly, the *hypocriſie* of it: under the pretence and affectation of peace, to intend the moſt diſmall and abhorred of cruelties.

I have read of *Garnet* the Ieſuite, who upon a *treatiſe of Equivocation*, plaiſters on this title, *A Treatiſe againſt lying and fraudulent diſſimulation*: And truly this plot fell nothing ſhort of that artifice; for under the name of peace, a more ſavage deſtruction is intended; only *Amaſa* is the more complementally ſaluted, that hee might not ſee the ſword of *Ioab*.

For my part, if yet Truth might have the Vantguard, and Juſtice might have the Body; I ſhould rejoice that Peace might bring up the Reere: Nay, if that place ſeems too low, let them all ſtand in rank, ſo that Truth may ſtill have the right hand.

But this is no new plot to whet ſwords, and yet talk of peace: there was an overture of peace from *Spaine* with *England*, when at the ſame time the *Armado* was to ſet ſaile. And that for ever odious maſſacre in *France* was guilded over with the ſolemnity of Nuptials: Heathens have been more candid this way, then the Papiſts by farre.

Eighthly, the *impiety* of it: with what a contempt of Faſting, and ſcorne at our depending on Gods Providence, was the time for the execution of this plot deſigned:

ſigned: what religion are theſe men made of, who after ſo ſacred and ſolemn a Proteſtation, could yet ſtudiouſly contrive the perfidious breach of the ſame? what a mocking of God is this? what a mocking of men? what a mocking of their owne conſciences?

I feare that ſome of them took the Proteſtation much like as *Arrius* (that infamous Heretick) took his, who having been condemned in a Generall Councell (as *Socrates* relates) and by the commandment of *Conſtantine* exiled; and by the violent mediation of ſome recalled, ſo that he would conforme to the Nicene Faith; he having writ down his own private Creed, and thruſt it into his boſom, when he came into the preſence of the Emperor, and had the Nicene Faith propounded to him, being demanded whether he really did, and conſtantly would hold that Faith? he (clapping his hand upon his boſom whereinto his own written Creed had been formerly committed) anſwered and vowed, that he did, and would conſtantly hold and profeſſe that Faith, meaning not that Nicene Faith, but that contained in his boſome.

Ninthly, the *Policy* of it: and I aſſure you, the more ſecret our dangers are, the more dangerous they are: the poyſon deſtroyes more ſurely then the drawn ſword: And therefore the Ieſuits (it hath been their trick of old) do ſeale up all their intended miſchief with an oath of Secrecy. You know well the oath of Secrecy which *Gerard* the Ieſuite gave to *Catesby* and *Piercy* &c. when the Parliament was to be blown up. And in this plot, to hand it on from any diſcovery, at leaſt ſomething neare an oath for ſecrecy is contrived: But that was not all the policy, for the very manner of conveyance and drawing others in, alſo was exquiſitely ſubtle: This ſeale was always ready to be

clapt on any tempered wax, and in truth it found many a diſcontented, and ſelf-ſeeking, and malignant ſpirit eaſily to take the impreſſion.

Nor was this all, but juſt like the Papiſts in the Powder-treaſon, who before the execution of it, varniſhed it with the title of ſome famous exploit for the deliverance of the perſecuted Catholikes: and had it ſucceeded, then they had provided their Proclamations alſo in a readineſſe to be diſperſed, and to beguile the people. I wonder that our preſent Complotters ſhould thus hit on the Jeſuits moulds, unleſſe there bee ſome Jeſuits wits in this deſigne.

Laſtly, the *Nearneſſe* of it: the work was ripe, and the day to act their infamy, and our ruine was very neare: Thus were we ſold, thus were we in the valley of the ſhadow of death, and knew it not.

But notwithſtanding all this, and more then this (for more there was then this, which I forbeare to mention, for that I like his art well, who drew *one weeping behind a curtaine.*) The deſign is abortive, *Mordecai* is yet alive, and ſo is the City *Souſhan*, and ſo is the Parliament; God hath defeated all, and turned it to the contrary, as my Text doth ſpeak.

O that for all this wonderfull mercy of God we could now learne to bleſſe him and thank him: it is He, he alone who hath made our enemies liars unto us, and hath hitherto been the God of our mercies, and of our ſafeties.

The ſoule of man may be compared to a clock, and the faculties of that ſoule to wheels, and the mercies of God to plummets, which ſhould make every wheele to move with thankfulneſſe: And ſo let it be with us this day.

Let our judgements move with a thankfull admiration

of

of Gods goodneſſe, and wiſedom, and care, and watchfulneſſe over us.

Let our *Memories* move with thankfull recordings, and laying up, and giving out theſe and other of Gods works of Gods Providence over us: God would have ſome of the Manna laid up in a golden pot: he is willing to give, but not to loſe his mercies: mercies muſt not be written in water, but in braſſe. It is reported of *Trapezuntius* (a great Schollar) that fell into ſo great a ſickneſſe, that he loſt all his learning, and he forgate his own name: It would be more then a ſickneſſe in us, to forget God in his wonders of mercies towards us.

O Sirs! In one mercy there may be many things worthy of our beſt remembrance: there may be many wonders in one mercy, and there may be many mercies in one mercy; and there may be many leſſons in one mercy; and there may be many future ſupports in one mercy: therefore forget not to get a thankfull memory.

Let our *Affections* move with thankfulneſſe. The heart of man is like an inſtrument, and every affection is like a ſtring, and every mercy ſhould be like a curious Singer to make the muſick of thankfulneſſe. O that we could love ſuch a God more, feare ſuch a God more, delight and rejoyce in ſuch a God more.

Let our *Tongues* move with thankfulneſſe: As in a Lottery at every prize the trumpet doth ſound, ſo upon the receipt of every mercy, our lips ſhould ſound out the praiſes of the God of our mercies.

And let our *Lives* move with thankfullneſſe too: mercies ſhould be an *Anchor* to hold us faſt to God, not a *Tide* to carrie us away from him: They ſhould be as a ſhower of raine to the roſe, which thereby proveth more freſh

and ſweet: He is the thankfull Chriſtian, who becomes a better Chriſtian; A good life is the beſt tranſcript of any mercy.

2 *Vſe* The ſecond Uſe ſhall be of *Caution* and *Adviſe*, and indeed ſome *Items* are not *ſuperfluous* in this buſie and dangerous age: My advice is threefold.

Firſt, if any *plotter*, or *intended acter* for this late deſigne be here preſent, my earneſt councell unto him is only this, *Repent*: Even *Iudas*, who betrayed his Maſter, when he ſaw what was done, Repented: and wilt thou be worſe then *Iudas*? Tell not me that thou haſt vowed our deſtruction, or art bound up by an oath of ſecrecy. The *Caſuiſts* all of them will fully reſolve thee, *In malis* it is not only *lawfull* but *neceſſary*, *mutare propoſitum*, *& reſcindere votum*; wicked vowes binde us to repentance, but not to performance: to confeſſion, not to commiſſion; to detect, not to effect.

And verily this is the way to find mercy with God and man: both of them as yet throw out unto you this plank: they offer mercy to you, though you intended none to them; *Ioſeph* was able to weep, and to forgive, and to nouriſh thoſe his brethren who once would have killed him, and did ſell him for a ſlave.

Secondly, if any of you touch this golden ſcepter of mercy which is held out unto you, then in the next place take heed and abhorre for ever any ſuch like future intangling.

I will but tell you a tale which I find in Sir *Edward Cook*, it is ſomewhat homely, but you may make a good uſe of it: The fable is of the *Cat*, and the *Mice*: The *Cat* having a long time preyed upon the *Mice*, the poore creatures at the laſt for their ſafety conteined themſelves within their holes

holes; but the *Cat* finding his prey to ceaſe (as being ſufficiently proved to be their enemy) deviſed this courſe: He changeth his hue, gets on a Religious habit, ſhaveth his crowne, and walkes gravely by the holes of the *Mice*.

And yet perceiving that they kept their diſtance, and only peeped out, as ſuſpecting the worſt, he gravely beſpeaks them thus, *Quod fueram non ſum, caput aſpice tonſum*: Hereupon ſome of them being more credulous then wiſe, came forth, but were quickly ſnatcht up.

The *Cat* finding this colourable deſigne to Take, after a while comes again, thinking to draw them out again with the ſame garb of gravity, and ſweetneſſe of Rhetorick; but now the formerly beguild *Mice* grew wiſer, and would come forth no more, only they gave him this ſhort anſwer, *Cor tibi reſtat idem, vix tibi præſto fidem*; we know you too well to truſt you any more: make the application of it to your ſelves.

Thirdly, to all of you, who are as yet Innocent; the Lord keep you faithfull and ſteadfaſt, and never ſuffer you to ſtain your conſciences with Treachery: There are three which an Honeſt Engliſh hart will never be brought to betray: His *God*, His *Soveraigne*, The *Parliament*: For beſides the Irreligiouſneſſe of ſuch perfidiouſneſſe, two other ſnuffes ever follow it.

One is a *perpetuall infamy*: For this Epitaph only will be ſet upon the Tombe of ſuch a treacherous perſon, *Here lies the grave of* England, *The Sepulcher of a* Parliament, *and the murtherer of his own* City.

Another is a *ſure unſucceſſefullneſſe*: I never read of any yet who finally proſpered againſt *God*, againſt *Truth*, or againſt our *Engliſh Senate*: When you have done all you can, This you ſhall find to be the ſumme of all trecherous

plots, *viz.* A Deep malice, a Proud contrivance, a Subtile inveagling, a Large expence, a Vaine confidence, a Near acting, an Vnexpected discovery, a Juſt puniſhment, and a Perpetuall ſhame.

3 *Vſe* The laſt uſe ſhall be of *Inſtruction*, principally to you (Right Honourable) of the Parliament, and Indefinitely to all the reſt of us.

Firſt, To *Circumſpection*: Chriſt bad his own Diſciples to *beware of men*; and fore-told that a mans enemies ſhould be thoſe of his own houſe.

It is a ſad time, when we may juſtly *cry out* as He once did ὦ φίλοι οὐδεὶς φίλος: ô my friends, I have no friends: Treachery (I feare) is more at work this day then open hoſtility.

Some have ſaid that *Bohemia*, and the *Palatine* were put off by treachery: Some ſay that *Ireland*, I mean the Proteſtants there, are rather betrayed then conquered; and I pray God this be not *Englands* condition this day. Sure we are, that all over this poor Nation, either a *devouring ſword*, or a *falſe ſpirit* doth too much prevail; in Country it works, in the City it works, in the Army it works, in the Church it works, yea in the Parliament it ſelf it works: O Lord! that ever any ſhould form a ſword to deſtroy us, who yet can gloze over a ſpeech as if he were a ſhield to defend us.

There was one (once) who wiſhed that *all his body were made of Chriſtall, that ſo his inward ſincerity might be tranſparant to all eyes*: And another I have read of, who, *might we have had the moulding of himſelf*, Light *ſhould have been his Body, and* Truth *ſhould have been his Soule.*

Such *windows* as theſe are but *notions*: doe you rather ſtudy and peruſe men at the *doores* of their *actions*, and then my humble councell will not be unſeaſonable, to *watch*

your

your ſelves, to *watch your enemies*, and moſt of all to *watch your friends*

Secondly, to *Reſolution*: Be not diſmayed by any of theſe renewed *plottings* and *attempts* againſt you: As the *deſignes* againſt you are many; ſo the *diſcoveries* of them from God have been *conſtant* and *ſeaſonable*; and thoſe ſhould not ſo much *flatt* you, as theſe ſhould *raiſe* and *quicken* you.

It may fall out (and I pray God it may) that as King *Ahaſverus* here in the hiſtory of my text; though *he was deceived by Haman*, and by him incenſed againſt the *Iewes* even to *Decree* and *Seal* their deſtruction, yet God did turne about his heart, and turned all to the contrary.

So He may alſo perſwade the heart of our King to *apprehend* and to *abhorre* the ſubtile and bloudy intentions of our adverſaries, and to *returne* amongſt you with his *preſence* and *countenance*, which would be his *Eternall honour*, your *ſweeteſt comfort*, and all our *much-deſired bleſſing*.

Thirdly, to *Exactneſſe of pious action*: you ſee what great things God hath done for you; *O Repent* in good earneſt, *Humble your ſelves in your faſts* in good earneſt, *Pray and ſeeke to God* in good earneſt, *Doe and work for God* in good earneſt, *and for the ſafety of us all* in good earneſt: Doe not *Ficta loqui*, nor *Ficta agere*: This is no time for fencing ſport.

Remember ſtill that *your worſt enemies lie in your own breaſts*: and *your ſureſt friend lives in heaven*; get *conqueſt* over ſinnes, and that will be the compendious way to get *victory* over ſinners, and to *aſſure* God unto you; And *pray much*; O ſaid a great perſon, I feare the prayers of *Knox*: prayer is none of your weakeſt weapons to prevaile

prevaile with God, and to prevaile againſt all plotting and attempting enemies.

Fourthly, to *Conſtancy of dependance on God alone*: *It is better* (ſaith *David Pſal.* 118. 8.) *to truſt in the Lord, then to put confidence in man.*

Luther on that place calls it *Artem Artium, & mirificam ac ſuam artem non fidere hominibus, & ſacrificium omnium gratiſſimum & ſuaviſſimum, & cultum omnium pulcherrimum*, To truſt in God is the art of arts, the wonderfull and great art, &c.

I beſeech you when you heare of *policies*, *uſe means*, but ſtill truſt on Gods *wiſdome*; when *of powers*, *uſe means*, but ſtill truſt on Gods *omnipotency*; when of *contrary events*, *uſe means*, but ſtill truſt on Gods *fidelity*: Though *men* may fail you, though *friend* may fail you, though *ſtrength* may faile you, though *expectations* may faile you, though *reaſon*, though *councell*, though *your own hearts* may faile you; yet, yet ſtill depend on *God*; *He* never yet hath failed, *He* never, never will faile nor forſake the righteous who dare truſt upon him.

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THE PARLIAMENT SCOUT:

Communicating His Intelligence TO THE KINGDOME.

From *Tuesday* the 20 of *June*, to *Tuesday* the 27. of *June*. 1643.

HAving perused an Ordinance of Parliament, I perceive a generall prohibiting of Printing any thing but what is Licensed, which had it been agreed unto sooner, would have prevented many inconveniences that have befalne the Parliament by divers things mistaken that have been made publique, and by some things published by disaffected persons to the Parliament, as it were in favour to their proceedings, yet of purpose to bring a scandall upon them: And considering withall the condition the Kingdome now stands in, when the *Times* is the only study, and that then I finde a necessity, that a right Intelligence be kept and imparted throughout the Kingdome, of the proceedings of the Parliament, and their Armies, to the end the well-affected party, who are willing to sacrifice life and fortune for their Religion and Liberty, and the good of the King and Kingdome, may from time to time be informed, and receive encouragement, and that the Malignants themselves seeing the Candid proceedings of the Parliament, may (if it be possible) be convinced, and converted; which (though often

often with mistakes) hath been in some measure imparted to the kingdome by the weekly Diurnalls, &c. Which by this Ordinance will be suppressed, except such as shall be licensed. It is held requisite that some weekly account be given of the daily Occurrences Collected from such sure hands, that the Printer need not be ashamed to produce his Authour for what he informes, and that a Copy of the Originall remaine from time to time at Stationers-Hall, which worke for the present, I am (at the instigation of some friends) much solicited unto, and shall doe my best, though it will be with such weaknesse, that I shall rather doe it, to chaulke out the way for some more able, and to invite them to so necessary a service for the good of the Kingdome, then do it as it ought to be.

It is confessed out of the North, that the taking of Holy Island by the Parliaments Sea Forces and sixtreene pieces of Ordnance there, doth much incumber the further part of *Northumberland*; insomuch as many offer a free contribution to the Parliament: that place (as some Northerne men affirme) is a good harbour for shipping, and convenient to land men in, to fall upon the Rere of the *Newcastle* Forces upon occasion. It is observed by some now in *London*, that have inhabited in those parts, that every Sunday betweene eight in the morning, and twelve at noone, the *Tide continually ebbes*, keeping on that day (and no other day in the weeke) certaine houres of ebbing, which happens so be during such time as the people of Northumberland goe to the Holy Island to Church, which the Papists in those parts attribute to a continued miracle, begun when Saint *Cuthert* was a Priest in that Island (for that is part of the Bishopricke of Durham) the thing (as seamen well know) is most certaine that the Tide constantly keepes a certaine houre on that day, and no other day, but the reason is naturall (which if it were necessary I could expresse) and not a miracle.

I may not omit to take notice of a great active Papist lately apprehended in those parts by the seamen, who marched six miles into the land to Haggerston Tower, where after exchange of fourty small shot, the sea Captaine called for the great Guns (though he had none), saying make them presently ready, for I resolve so to fire upon them, as we will give no quarter, which Colonell *Haggerston* (then within) hearing, opened the gates, and cryed for Quarter, with him they took his eldest sonne, and other prisoners, and in his pocket found his Commission under the hand and seale of the Earle of *Newcastle*, and upon the inside of the Commission was pourtrayed in pictures his little Gods and Saints, with the Crosse &c. Upon it, which Commission, with the superstitious conceits, Captaine *Hall* and Captaine *Shafto* hath sent

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up to the Parliament as they write themselves, And I am since informed, they are there and remaine upon Record in the house of Commons, that all the world may see, what persons are imployed to settle the Protestant Religion, by the Kings Commission.

It may be observed further that the Parliaments Ships at Sea have taken a Scottish ship, wherein were a hundred and seventy Irish besides thirty Scots commanded by Sir *Arthur Douglas*, they pretend they were going for Deep in *France*, though by the scarcity of their provisions (having onely two dayes victualls) & other circumstances and proofs, they were bound for Newcastle; I cannot informe my selfe that these Irish men came from Ireland, but rather ancient Scots, or High-landers, except (as known to be naturall Irish, and in Rebellion) as the Welch (now the greatest enemies to Gods glory and *Her* Countrey) are the ancient British, so these kinde of men, are the ancient Scots but speak Irish, & in former times went naked, & were called *Picts*, in regard they painted themselves with some fearfull kinde of Creatures upon their bodies, & were the only men that opposed the Romans, when they had the command of a great part of this Kingdom, & then had Colonies in the North, and to defend themselves from these men, made a wall of stone (two yards thicke, and 3. yards high from sea to sea 60. mile in length, beginning (as *Camden* who viewed the same) from *Tinmouth* side of *Newcastle* and endeth in *Cumberland*, and much of it is standing at this day, but I will digresse no further.

In the next place you may take notice that the Parliament ships have taken also another ship called the Admirall of Palmouth, or (rather as some have formerly observed) of *new Algier* wherein were ten great pieces of Ordnance, and those of Commander-in-chief, and Captaine *Pickerell*, the principall Pirate amongst them, which will be unwelcome newes to the Cornish Cavaliers, it may not be forgotten that they were taken on the Coast of France comming from thence with provisions for Palmouth.

The great number of the Irish Rebels Ships commanded by Dunkerks, and with whom their Frigots are imployed, doe infest our Coasts, and take divers small Vessels, and derive their Commission from the *Four Lords of Ireland*, so settled by the Parliament at *Kilkenny* (as they say) and these men thus styling themselves (as by the Commissions taken about these Pirates appeares) are very high in their demands (in other things, besides for a toleration) to Colonell *Taffe* imployed under the great Seale at *Oxford* (without the privity and consent of the Parliament, to whom solely the affaires of *Ireland* are committed) were this all, there might be yet some hopes to recover that bleeding Kingdome: But when we consider (as by Letters from *Dublin* appeares) how the Protestant party is discountenanced there, and the Po-

pish party cherished, how a faction at Councell Table there increases, how the Lord Justice Parsons, a man of undaunted courage in his wise proceedings against those infamous Rebels, is put out of place; how the Commanders by Colonell *Taffe* and others are corrupted, and made believe the Parliament (though their care is sufficiently witnessed to heaven of their endeavours to reduce that Kingdome) intends no good to Ireland, and when we consider withall, how many Irish Papists are landed in Lancashire, and *Cheshire*, and what meanes are used to bring over the rest, as soone as the *Cessation of Armes* now in agitation with the Rebels is agreed on; And he that considers the taking of the Earle of *Antrim* (whom the Queen long protected in the North) and the store of Ammunition (I say nothing of his Commission) to his going over to the Rebels as he landed, which Ammunition was the Queenes, and was laden aboard the Ship the Earle of *Antrim* passed in at Scarborough, which the Queene brought over with her: And lastly, (though the particulars are infinite) hee that considers how the Councell at *Oxford* have prevailed with the major part of the Councell at Dublin to put forth a Proclamation to the Kingdome of Ireland, declaring the *two houses* of Parliament in England (though most ingratefully) to be the *only cause* why Ireland suffers the wants and miseries it doth at this time, a thing not to be believed, but that it comes over under the hand of the Clerke of the Councell, by authority from the Councell, which taking *Oxford* in its way, and least it should miscarry, His Majesty sent a Messenger of purpose (it seemes the contents were knowne at Court at *Oxford*) to Master Speaker with the Packet, which he communicated to the house of Commons, who (as it is said) were not a little sensible of the injury done them in that expression: These things considered, let every man lay his hand on his heart, and thinke and doe as God shall direct him.

This of Ireland seasonably brings in the Charge against the Queene. One of the eight particular Charges being; That *She hath countenanced and maintained that horrid and execrable Rebellion now on foot in Ireland, wherein many thousand Protestants have been barbarously murdered.* This Charge amongst others, was on Thursday 22. Junii, at a Conference communicated to the Lords by the house of Commons: The other seaven Charges were to this effect. 1. That *Henrietta Maria* had traiterously and wickedly conspired with Popish Priests, to subvert the Protestant Religion, and to introduce Popery, and for these ten yeares hath advanced the power and jurisdiction of the Bishop of Rome. 2. That she hath incited and maintained a war against the Subjects of Scotland, and caused monies to be raised amongst the Papists,

pists, for advancement and maintenance of that war. 3. Hath by severall wayes and meanes traiterously assisted and maintained this unnaturall warre against the Parliament and Kingdome of England. 4. Hath, to provide monies and armes, pawned and sold the Jewels of this Realme. 5. Hath brought over with her, not only Armes and Ammunition, but strangers and forraigners, and is her selfe at the head of the Popish Army. 6. Hath harboured and protected notorious persons detected and accused of high Treason by the two houses of Parliament, namely *George* Lord *Digby*, *Henry Piercy*, & *Henry Jermyn*, and others. 7. That she hath put ill-affected persons in great places and offices of trust, whereby to advance the Popish party. This was the substance of the said Articles, and the Commons desired the Lords they might have a day appointed to make proofe of their Charge, and that the Queen might have a short day set her to appeare to answer the same.

The day before the Articles went up to the Lords, the Lords communicated to the Commons, the draught of a Petition for peace, wherein they desired their concurrence, that it might be presented to His Majesty, in effect the prayer of it was, that His Majesty will be pleased to accept of the humble desires of both Houses to His Majesty, in their first Proposition, and agree unto the first Proposition for the disbanding of Armies: What the House of Commons will doe hereupon is not yet knowne. But it is observed hitherto, that when ever one or both Houses were enclined to a Treaty, then has the other party ever taken advantage to worke the ruine of the Parliament, and to keepe off an accord, what ever was endeavoured by the Parliament, or pretended by the *Councell at Oxford*; Witnesse the late plot, when even in the time of Treaty, a Commission to raise an Army in *London*, and to settle a Counsell of Warre (above the power of a Commission of Array) was granted under the Great Seale of *England*, yet God forbid any mans heart should be against Peace, or against a Peace obtained by a Treaty, or any way else (with security to Religion and Liberty) And were it not that the Parliament is engaged for the good of the Kingdome in this Cause, they would lay aside their owne particulars, and sacrifice themselves and their fortunes, rather then one day should be a day of hostility.

For the late Skirmish with the Cavaliers between *Towne* and *Oxford*, my Lord Generalls own Letter in print expresses the particulars, where five Troopes of the Parliaments forces charged fifteen Troopes of the enemies, and did with their pistols and Carabines at the first charge doe great execution, but the enemy when they begun to close, having long Rapiers and

Swords, a foote and halfe longer then ordinary, did therewith watch many the Parliament ſouldiers, except that great ſpirited little Sir *Samuel Luke*, who ſo guarded himſelfe with his ſhort ſword, that he eſcaped without hurt, though thrice taken priſoner, yet reſcued, and thoſe to whom he was priſoner ſlaine; the third time he was taken priſoner, one of his owne men ſeeing two lead away his maſter a foot, with his Carabine he killed the one of them, and run the other through with his ſword, and mounted Sir *Samuel* upon one of their horſes, and brought him cleere of, for which his noble Maſter gave him one hundred pound, as he well deſerved it: Colonell *Hambden* and Serjeant Maſor *Gunter* were hurt at the firſt charge: Colonell *Urrey* that Runnegadoe crying that's *Hambden*, that's *Gunter*, that's *Luke*, which made the enemy ſo fierce upon our commanders: This falſe hearted *Urrey* that hath ſo long ſerved the Parliament under pretence of affection, and hath been privy ſo much to the Counſells of the Army, communicating from time to time to the Cavaliers at *Oxford* the deſignes of the Earle of *Eſſex*, about three or four daves after he run away to *Oxford*, knowing the quarters of the Parliaments Army, commanded a party of the Cavaliers, and ſo betrayed the Parliaments Forces in the ſaid skirmiſh: If Colonell *Browne* might have been formerly heard to make good his accuſation againſt him about the letting of the Lord *Grandiſon* eſcape, and neglecting to ſurprize *George* Lord *Digby* and his forces that plundered *Cirefter*, when it was in his power, and other miſcarriages of his, this had been prevented; and *Urrey* had received the guerdon of his treacheries; Beſides it is obſervable he went away as ſoon as the plot was diſcovered; there are too many ſtill behinde of his condition; but that God fights for the Parliament, it had been impoſſible for them to have ſubſiſted ſo long, having had ſo many treacherous perſons in the Army: Colonell *Hambden* who came by accident into this Skirmiſh, and Charged in Captains *Croſts* Troope was ſhot in the ſhoulder, but is now dead: Maſter *Sheffield* and another Captaine, were taken priſoners, and by reaſon of their wounds were left at a Village within three miles of *Oxford* and a guard with them, and they promiſed to be true priſoners: But Captaine *Sheffield* went out with a party of horſe the next day but two and recovered them againe, and with them brought away fourty priſoners: but theſe two Commanders refuſed to have come in regard of their promiſe, but Captaine *Sheffield* told his brother and the other they were now his priſoners, and ſo brought them away; It is a Quere according to the law of Armes whether of no theſe two gentlemen, though they be recovered, are not bound in point of honour (which themſelves conceive they are) to yeild themſelves priſoners, after the healing of their wounds,

A word for the comfort of such as are taken prisoners: At last after many letters from the Earle of E s s e x to the Earle of *Forth*, Generall of the Kings Army, to exchange prisoners, man for man, according to their quality, and many refusals, the said Generall hath now at last writ his Letter unto the Earle of E s s e x for a generall exchange. It seemes their hopes of having their prisoners released by the late ploy, when the prisons should have beene broken open, being frustrated, hath beene an inducement to an act of charity in them at *Oxford*, to desire an exchange, but it had beene more full of charity and Christianity, if it had beene done before Captaine *Austen*, Captaine *Stroope*, Captaine *Flemming*, and ten Captaines more had dyed (or rather murdered by that barbarous Marshall *Smith*) and before eighteene men more of note, and dyed through cruell usage, *viz.* by having their necks and heeles tyed together: their penny farthing a day: their lying in their owne filth, their beating from time to time with Cudgels and other weapons, by the tyrant *Smith*, and tying lighted Matches betweene their fingers, butting to the bone and middle of the hand, to enforce them to take a Protestation, which their consciences would not permit them; of this Captaine *Wingate* and five or six others more in towne were eye-witnesses, and of harder usage then this, and yet this cruell hearted *Smith*, notwithstanding complaint upon complaint was never punished, but exceeded in his cruelty; yet now at last for an act of mercy (utterly against his will) by letting Captaine *Wingate* escape, is himselfe clapt up and cannot obtaine the Kings favour. I need not to mention the hard usage of the prisoners in the North, whom my Lord *Fairfaxe* sent to the Queene to have exchanged, but was denyed, and above fourescore of them are dead in Yorke Gaole, through hard usage, as my Lord *Fairfaxe* himselfe writes, besides Captaine *Ludlow* and divers others: God in his due time when the sinnes of our Enemies are full, will requite their wickednesse with a judgement suitable.

It is certified by letters from *Paris* that upon the last Fast day there, kept by the Protestants (for they keep a monethly Fast there as here, and for the same occasions this fast is authorized) the Papists assembled in great numbers about the protest nt Church out of the City insomuch as the Queen Regent sent a strong guard of Switsers to defend the Protestants from violence: but the guard coming unexpectedly upon them, and they not knowing that the Queene (out of her promise and care to protect them) had sent this guard for their more safety: were in great disorder, and every man with his sword drawne stood upon his guard till such time as they were informed of the true cause of their coming, and then all things were quieted.

From

From *Nottingham* it is certified by severall letters, and it is also made knowne to the Parliament that Captaine *Hotham* was on Sunday last at 12, a clocke at night taken out of his bed by a guard of Musquetiers by a speciall warrant, and carried to *Nottingham* Castle, where he remaines in custody; there are severall causes of his Commitment alledged, the certainty of the truth of them (if they can be made good) will appear at his triall.

It is certified also from Nottingham, that my little Lord *Gray* hath fought on Bagworth neere Leicester, and after exchange of one hundred shot, hath taken that place, wherein sixty Cavaliers were in Garrison, and taken prisoners besides Colonell *Ousley*, Captaine *Hastings*, and nine Captains more, two colours, and two Drums, and all their Armes and Ammunition. The confirmation of this Intelligence is come to the Parliament this day by letters also.

This last Sunday, in the night time an Alarm was given to the City, that the Cavaliers had surprised a Troope of the Parliaments at Wickham, where (as it is informed) Sir *Samuel Luke* hath with a great party of Horse encompassed the enemy, that he cannot passe without fighting.

Thursday next, Guildhall is appointed to be the day of Triall of Master *Waller*, Master *Tomkins*, and the rest of the Conspirators, which the Parliament out of mercy and pitty were desirous not speedily to bring to passe; Joying more in mans repentance, then in their punishment: but such was daily the expressions of the Malignants, that there was no plot, but a trick to get mony. The triall of these persons, and the evidence against them will satisfie them, or nothing will.

This Munday, the Earle of *Essex* sent a Proclamation, which he intercepted comming from *Oxford*, wherein is declared, this Parliament to be no true Parliament; and invites all Members of both Houses to come to *Oxford*, and declares the Votes and Ordinance of either, or both Houses to be of no effect: whereupon the Lords have Voted, (so incensed are they at such a Proclamation from *Oxford*) that they will live and die with the House of Commons in the maintenance of this Parliament, and doe desire the House of Commons to joyne with them in a Declaration to the Kingdome, to invite all *English* hearted men to joyne with both Houses in maintenance of Religion and Liberty.

Printed by G. B. *Bishop*, and R. *White*.

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THE BRAMBLE BERRY:

OR,

A brieſe diſcourſe touching participating in mixt Aſſemblies at the Sacrament of the Lords Supper, wherein is moſt full and cleare ſatisfaction given to every weak and doubting Chriſtian, both by teſtimony out of Gods Word, and many invincible reaſons and arguments for that purpoſe, grounded upon the ſame, wherein is firſt principally diſcuſſed and reſolved theſe three maine Queſtions following:

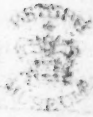
1. *Whether the Congregationall Aſſemblies in* England *be true Churches of Jeſus Chriſt, yea or no?*
2. *Whether it be lawfull to participate at the Sacrament of the Lords Supper among carnall and prophane men?*
3. *Whether the admitting of ungodly men to the Table of the Lord be ſufficient warrant for Miniſters to deſiſt the publike Adminiſtration of the Sacrament, or for particular members to decline it, or ſeparate themſelves?*

SECONDARILY,

Briefe and ſatisfactory anſwers given to all the principall places of Scripture alleadged to maintaine a ſeparation from our Church Aſſemblies, beſides their arguments and allegations ſufficiently reſolved: ſet forth for the benefit of the tender conſcience.

By *W. L.* a faithfull petitioner and carefull practitioner for the peace and welfare of the Church and people of God.

Iun. 26. Printed at *London* by *Richard Cotes.* 1643.



To the Reader.

CHriſtian Reader, when I had the firſt occaſion to enter upon this Subject, by the requeſt of ſome Chriſtian friends to whom I was engaged by way of promiſe to deliver my judgement; I did neither thinke to have waded ſo farre into it as I was afterward neceſſitated for ſatisfaction both of my ſelfe and them; nor that ſuch peeced and unpoliſhed lines ſhould ever have cumbred the Preſſe: But after the delivery of it, being deſired to give Copies to divers friends, I found the writing both tedious and chargeable, which together with other importunings, and the deſire I have fully to ſatisfie ſuch as deſire ſatisfaction in this point with as much eaſe, and as little charge as may be, prevailed with me to bring that to publike ſight, for which I may meete with private cenſure; but knowing the moſt pious and learned indeavours that ever yet ſaw the Sunne have beene obnoxious to cenſorious humours, I wave that: the Lord knowing that my principall aime herein is the glory of God and the peace and concord of his Church and people in indeavouring the uniting of the affections and opinions of Gods people, which in theſe times of diſtraction are ſo divided in and about the point of mixt participation at the Sacrament of the Lords Supper, it being an Ordinance of ſo high concernement: and indeed the diverſity of opinions in and about this and other parts of Gods worſhip, even in godly men, is the maine ground and Baſes upon which not onely Papiſts and Jeſuites and others of that Romiſh rabble would build that great difference that is fallen betweene his Majeſty and Parliament, and make the very cauſe of all the rapines,

ruines, plunderings, and bloudſheds in the Kingdome; as even our carnall Goſpellers, Neuters, and Luke-warme Profeſſors, yea our Athiſticall and Prophane wretches goe hand in hand with them in this ſcandalous ſtraine, as if the great Councell of the Kingdome were led by ſome factious private ſpirit. And although it be nothing ſo indeed, yet too many at this day are ſo impious as to charge it upon them, not thinking that in wounding that Aſſembly of our Parliamentary Worthies they ſtrike at the heart of Religion, Law, Liberty, life, and poſterity, and all that we can account precious in this life: we cannot be ignorant how the eares of Gods people are daily filled from the mouthes of that Antichriſtian crew with theſe and ſuch like expreſſions: We wonder why the Parliament ſettles not Religion, the government of the Church, there is now ſo many Religions a man cannot tell which to be of; theſe Browniſts, Anabaptiſts, Puritans, and Roundheads, are the cauſe of all theſe troubles: one will have no Divine ſervice, another no Lords Prayer, another he will not come to the Sacrament becauſe of the wicked there, nay theſe Puritan Preachers are worſt of all, and the like. And albeit a man might eaſily anſwer theſe and many more ſuch fooliſh allegations which if God permit I ſhall indeavour in my next meditations for publike not being able to heare the cauſe of God wounded, and be ſilent, leſt the very ſtones ſhould crie out upon the great neglect of ſuch unto whom more properly it belongs: yet I beleeve theſe men who ever they be that make this diſturbance in our publike Aſſemblies by ſinging downe Service, pulling Common prayer book and Surpleſſes out of the Readers hands and from his backe, keeping their Hats on in time of Common-prayer, withdrawing from the Sacrament becauſe carnall men are admitted, although in other reſpect they may be godly, yet by this their prepoſterous and blinde Zeale, for at the beſt it muſt be Zeale without knowledge, have done more hinderance to that great worke of Reformation, ſo much prayed by for all Gods people, and laboured for by that honourable Aſſembly of Parliament, then all their indeavours otherwiſe can ever be able to promote it, the enemies of true Religion taking great advantage by it,

and

and the cauſe of Chriſt ſo much the more injured: the very Jeſuites themſelves not being able to hatch ſuch another ſtratagem for their purpoſe, for by this meanes all the neuters of the Kingdom are readier to ſide with them then thoſe that ſtand for the cauſe of God and the Kingdome, not that I goe about to plead for any corruption or innovation in the Doctrine or Diſcipline of the Church, but doe earneſtly deſire that men would waite upon God in the uſe of lawfull meanes till he ſhall be pleaſed to perfect the worke of Reformation by ſuch inſtruments as are lawfully called to it, and intruſted both by God and man with the great affaires of Church and State, and not every particular man to ſnatch the ſword out of the Magiſtrates hand, or be a ſeeming reformer, when indeed he is an author, not of order, but confuſion: But not intending to raiſe too large a Porch before ſuch a poore thatched Cottage, leſt the worke become more tedious then either toothſome or profitable, I haſten, deſiring (the) good Reader not to expect here either Learning or Logick, but a plaine, and I hope profitable diſcourſe fitted to the meaneſt capacity, for whoſe ſakes my paines is principally ſpent upon it; neither would I have beene ſo eaſily prevailed upon to come to publike, being a man of ſuch low abiliites, and having as little time as any, but that men of great parts whoſe whole life is or ought to be ſequeſtred from the world, doe either utterly forget, or wholly neglect to ſpeake to a point of ſo great concernment, eſpecially in theſe times of ſo great diſtraction. What I have done herein the Lord of his mercy adde a bleſſing upon that, though the worke be meane and the Author deſpicable, yet God may have glory, and his Church and people benefit: And if any thing deare Chriſtian have fallen from my pen diſtaſtefull to the tender conſcience, I deſire it may be imputed to my weakneſſe, and want of time to make things more cleare, rather then want of affection to give ſatisfaction to ſuch a ſoule: for as the meditations are irretoricall and broken, ſo are the peeces and patches of time ſpent upon them, as my calling would permit. And to the end thou maieſt profit, I deſire thou woulde ſt have patience to reade it firſt once thorow by reaſon it is not ſo methodicall

dicall as I could wiſh it, and afterward with more deliberation conſider: Secondly, that thou wouldeſt not receive prejudice at the meanneſſe of the Author, who intends thy good: And laſtly I deſire the Lord to adde ſuch a bleſſing as may tend to his glory, the peace of his Church, and alſo thy particular ſatisfaction and edification, and I ſhall be encouraged to ingage my poore Talent for the like future benefit.

Thine in the Lord Jeſus,

W. L.

A briefe discourse touching participating in mixt Assemblies at the Sacrament of the Lords Supper, wherein is most full and cleare satisfaction and resolution given to every weake and doubting Christian; concerning these three Questions following; to such places of Scripture as seeme to maintaine a Separation from our Church Assemblies.

COnsidering there are many in this Kingdome, and in these dayes of division and distraction, that question the truth of the Church and Church Assemblies in *England*, or at least the truth of the Church of *England*, I have thought good by way of Introduction to that which I mainely intend, to wit, the second Question, Whether it be lawfull to participate in and among prophane and ungodly men at the Sacrament of the Lords Supper; to speake something to the first, and onely so much as shall be requisite to make way to the second and third question, which by Gods assistance I hope will satisfie the impartiall and indifferent Reader.

First then concerning the truth of our Church Assemblies, that they are true Churches of Jesus Christ.

I lay downe this as an undeniable truth, that that Church or Church Assembly wherein the fundamentall truths of the Gospel of Jesus Christ is truly taught, the Sacraments and Ordinances of Christ dispense, d sufficient means offered to salvation, obtained and had, and a visible profession of obedience to the same, that is a true visible Church of Christ, notwithstanding there may be many corruptions in it, both in Doctrine and Discipline and members thereof.

For the proofe hereof I propound the example of the Church of the *Jewes*, the Apostolike Churches of *Corinth*, *Galatia*, and also the the 7. Churches of *Asia*, spoken of by Saint *John*, *Revel. cap.* 1. *ver.* 4. all which are confessed by all to be true Churches of Christ, yet divers of them as corrupt as the Churches of *England* at this day both in Doctrine, Discipline, and members: in one degree or other.

1. For

1. *For the Church of the Jewes.*

Esa. 56. 10. Mat. 23. 16. Mat. 23. 3. Mat. 15. 14. It was exceedingly corrupt in all three particulars, their Priests were ignorant, unlearned, vicious, and prophane, blinde leaders of the blinde; Christ therefore exhorts the people not to doe after their workes, but after their sayings, for they said and did not: very hypocriticall binding heavy burthens upon others, but not touching them themselves with their least fingers, proud and ambitious, loving the uppermost seates in the Synagogues, and made broade their phylacteries, all what they did was to be seene of men: their callings was also corrupt, for whereas the high Priest by the Law ought to have held his Exod. 29. 5 Office for his life, they chose one every yeare, and according to our best Ezek. 22. 26 expositors they bought and sold the Office for money: they were also principall violaters of the Law of God.

Secondly, the people were generally notorious and prophane, for at *Nazareth* they were so evilly disposed and so inraged against Christ, Luk 4. 28. that they all rose up to throw him headlong downe the hill whereon the City was built: See *Capernaum*, *Corazin*, and *Bethsaida*, how the Mat. 11. 21. 22. Lord Christ was against them for their impiety and infidelity, notwithstanding the great workes Christ had done among them: and as for *Jerusalem*, Luke 19. 41 Christ beheld the City and wept over it, saying, *Oh that in this thy day thou hadst knowne the things that belong to thy peace!* See also how they made havocke of the Lords Prophets, beating them, stoning them, Luke 23. 19 &c. and as for their affection to the Lord Christ, they preferre *Barrabas* a thiefe and murtherer before him.

Thirdly, for their worship, it was filled with superstitious Ceremonies Marke 7. 8. 9. and Traditions, and these they preferred before the commands of Mat. 21. 2. God, the Temple also was prophaned and made a denne of theeves, they bought and sold Oxen, and Doves, and made it an exchange for coyne.

John 9. 12 Mat. 15. 4. Mat. 5. 21. Mal. 1. 8 Deut. 14. 2. 3. & 29. 10. 11, 12. & 7. 6. 7. Esa. 1. 2, 3, 4. 10. Lam. 4. 6. 22. Ezek. 16. 46. 47. Also their Discipline was exceedingly corrupt, for if any man confessed Jesus to be the Christ, he was cast out of the Synogogue; their Doctrine also depraved, for they made the fifth Commandement of no effect, a man might neglect his Parents by giving to the Temple; they forbad murther and adultery in the act, but allowed them in the heart; their Sacrifices also corrupted, offering the blinde and lame, which were not onely forbidden, but hatefull to God, in a word: the same people that the Lord cals his peculiar and chosen ones, he calleth also a stiffe-necked, unwise, and rebellious people, a sinfull Nation, yet all having right to the externall Covenant, and all joyne together in the externall worship, ordinances and service of God; yet the scandalous

ſcandalous infected not the better part, though they had fellowſhip in externall communion, therefore from hence we ſee a Church may be exceedingly corrupt, and yet be a true Church.

2. *The Church of* Corinth *was corrupt in Doctrine and Diſcipline.*

1. In Doctrine, ſome of them erred in fundamentals, denying the Reſurrection of the dead. 1 Cor. 15. 12.

2. They held the Doctrine of ſingle life, yea *Paul* himſelfe. 1 Cor 7. 16 2 Cor. 12.

3. There were amongſt them fornicators, uncleane, and contentious perſons. 20, 21.

4. Divers prophane perſons came to the Sacrament of the Lords Supper, ſome comming hungry, ſome drunke, and many of hereticall and ſchiſmaticall ſpirits and opinions, which are more hurtfull in the Church of God then prophane men, by reaſon one is an evill that every man knowes, the other being an errour to ſeduce the judgement, is more hurtfull and dangerous.

2. *Corrupt in Diſcipline.*

1. Their Diſcipline was not put in practiſe, for there was fornication among them, not onely unpuniſhed, but unſorrowed for.

2. Theſe Schiſmes and Hereſies continued in the Church, and no courſe taken for the caſting them out.

3. *Conſider what the Churches of* Aſia *were.*

1. *Epheſus* had loſt her firſt love.

2. In *Smyrna* divers profeſſed themſelves to be Jewes, and were even of the Synagogue of Satan. Rev. 2. 9. Rev. 2. 9.

3. In *Pergamus* there were divers that held the Doctrine of *Balaam*, teaching to eate things ſacrificed to Idols, and to commit fornication, and divers that held the Doctrine of the *Nicolaitanes*. Rev. 2. 14. 15. Rev. 2. 15. 19. 20.

4. The Church of *Thyatira*, though the Lord commends her for her charity, faith, patience, as the other Churches, yet ſhee alſo ſuffered *Jezabel* to ſeduce people to fornication and idolatry.

5. The Church of *Sardis* had onely a name that ſhee lived, and was dead, there were but a few names in *Sardis* that had not defiled their garments by ſpirituall fornication. Rev. 3. 1. 4.

6. *Philadelphia* alſo had ſome that profeſſed themſelves Jewes, yet were of the Synagogue of Satan, ſo ſome render it, however ſhe had but a little ſtrength. Rev. 3. 8. 9

7. *Laodicea* a remarkable Church for lukewarmneſſe, ſelfeconceitednesſe, yet poore, miſerable, blind, and naked.

4. *The Church of* Galatia *corrupt alſo.*

1. They were even bewitched with the Doctrine of workes, thinking Gal. 3. 1. 3.

ing ſalvation had beene by keeping the Law, a fundamentall errour, for then Chriſt died in vaine.

2. They turned againe to weake and beggerly rudiments, obſerving dayes, moneths, times, and yeares, in ſo much that for their ſuperſtition *Paul* was afeard of them, that though they profeſſed Chriſt, yet his labour was in vaine beſtowed upon them: yet all this while none of theſe evils in any of theſe Churches made a nullity of the Church, but they were called and accounted by the Lord Chriſt, and by the Apoſtle, true Churches of Chriſt, and that upon theſe three grounds before delivered in the propoſition at firſt laid downe concerning the markes of a viſible Church: for I ſpeake not now of the markes of an inviſible Church, as theſe following, and ſuch like;

Gal. 3. 10, 11.

1. To be borne of God.
2. To be knowne of God.
3. To have the Spirit of God.
4. To be joyned to Chriſt by faith: but of the markes of a true viſible Church, which are theſe three eſpecially and eſſentially;
1. The preaching of the word of Chriſt.
2. Adminiſtration of the Sacraments.
3. Viſible profeſſion to both.

And it will appeare thus.

1. If God would make a people to become his people or Church, he ſends his word, the Doctrine of ſalvation to them: Go, ſaith the Lord Chriſt, teach all Nations, baptizing them in the name of the Father, &c. teaching them to obſerve all that I have commanded you; and loe, I am with you alwayes unto the end of the world, Amen: hence is that our Saviour ſpeakes concerning the Jewes, Salvation is of the Jewes, that is, the Word and Doctrine of ſalvation is with them, the Word and Doctrine of ſalvation is ſent to this purpoſe, that men may beleeve, and for the ſake of beleevers, *Paul* alſo is ſaid to preach the Word at *Corinth*, becauſe the Lord had much people there to convert to him.

Acts 13. 26. Mat. 28. 19. John 4. 22. Acts 13. 26. Acts 18. 10.

2. The Lord addes Seales of his Covenant to ſuch a people, as Baptiſme and the Sacrament of the Lords Supper; for as Circumciſion was a ſigne of the Covenant betweene God and the Jewes under the Law, ſo is Baptiſme to Chriſtians under the Goſpel: therefore our Lord Chriſt ſaith to his Diſciples, *Goe, teach and baptize, &c.* And for the nouriſhment and ſtrengthening his people in his wayes, in their graces, the Sacrament of the Lords Supper.

Gen. 17. 1.

3. The viſible profeſſion of obedience to the Word of God and the Ordinances of God is the maine marke of a member of a viſible

Acts 2. 47. Ch. 4. 5.

Church,

Church, *And the Lord added to the Church such as should be saved*, that is, all that were saved made profession of obedience to the Doctrine of Christ, and came into an externall Covenant with beleevers; not that all were saved, that were added to the Church, but the Lord brought them into the way of salvation by making them members of the Church: for though none were excluded that would professe Christ, and such as were saved were added to the Church, yet all that were added doubtlesse to the visible Church were not saved, for there was never such a Church upon the face of the earth that had not unsound members: true, if we take it to be meant of the invisible Church, then none are added but such as are saved, but very hypocrites professing the faith of Christ are members of the visible Church: the Eunuch before he was baptized and admitted into the Church-fellowship made profession of his faith: so that both godly and hypocrites must make profession if they will be members of the visible Church.

Object. Doth there not actuall and inward obedience belong to a true Church as well as outward profession?

Answ. Yea, to make men true members of the invisible Church, but outward profession is the visible marke of a member of a visible Church.

Object. If profession serve the turne, then a true Church may consist of hypocrites.

Answer. No, it is impossible, for the Lord never sends his word to any people but where he hath his owne number to call in, therefore *Paul* preached at *Corinth* because the Lord had much people there.

Object. But many wicked men who are accounted members of the Church of England doe not make profession of obedience to the Gospel, therefore they cannot be of the Church, neither can it be a true Church that countenances members that doe not so much as professe.

Answ. Although there be such among our Assemblies, yet they are members, though unsound: for,

1. They are borne of Christian parents, men professing faith in Christ.

2. They are baptized into the Christian faith, and so admitted and received as visible members of the Church.

3. The most prophane of them, especially such as come to the ordinances of hearing and receiving the Sacraments, doe verbally confesse Christ though their conversation deny him, so that however God hath not given them grace to walke according to their profession, yet they doe verbally confesse obedience to Christ and faith in his name;

they acknowledge no other way of salvation, but by Christ, nor worship no other God; all the outside service they doe is to the true God, though it be in a way of their owne perishing; there were many prophane ones in the Church of the Jewes, and also in *Corinth*, yet true Churches, and these most of them in their best tempers and coole bloud will speake well of the wayes of God, though in heart they hate the children of God under the notion of hypocrites, while they indeed are guilty in the highest degree of hypocrisie by their thrusting themselves into the Assemblies of Gods people, claime interest in the Ordinances of God, nay in the Lord Christ, taking the name of God into their mouthes, yet hate to be reformed. Psal. 50. 16.

4. Though there be many such prophane wretches that thrust themselves into the Assemblies, yet the Lord hath his number of chosen ones that both professe and practise obedience to the Gospel, for whose sake the Ordinances are continued, and the presence of God in them, so that the uneven walking of wicked men doth neither take away the benefit of the Ordinances from the godly, nor give a nullity to the Church.

5. This also is that that will leave them one day without excuse, that they sinned in a Land of uprightnesse, in the middest of so much light, and of enjoyment of so much means, and also aggravate their sin, that they have presumptuously laid claime to the Ordinances of God, and have beene negligent and careless to walke suitable, hereby they in the Sacrament eate and drinke to their owne damnation, and become guilty of the body and bloud of the Lord Christ in trampling his sacred bloud under their feete, and crucifying to themselves the Lord of life.

Object. The Church of the Jewes was a true Church, and so the Church of *Corinth*, and the rest named, they were a people in Covenant with God, rightly constituted, and there was never a nationall Church since the Jewes were rejected.

Ans. 'Religion ever since the fal is all one in substance, though different 'in the dispensation, and the Church one and the same, though differ- 'rent in its manner of government and measure of its gifts fitted to the 'severall ages thereof; the mysteries are varied according to the times, 'but the faith whereby we live is the same in all ages, and as God is un- 'changeable, so is the Covenant unchangeable, that excepted which 'was peculiar to the manner of dispensation: the confederates and 'members of the Church one and the same by Gods approbation, and 'so the common nature and essence of all true Churches and essential 'constitu-

Mr. *Baltimore* rounds of Sep. *pag.* 193.

'conſtitution from the beginning to the end of the world. In all ages
'of the Church the members thereof ought to be holy and Saints, or
'they ſhall not be approved by God, they are Saints who have made a Pſal. 50. 5.
'Covenant with God by way of Sacrifice: the wicked have nothing to 16.
'doe with the Covenant, the end of the calling of the Church is holi-
'neſſe to the glory of God at all times, and is true in all ages. And they Gen 4.26.
'which are unanſwerable to this end, or cleane contrary affected, they Luke 20.36
'are not called into Covenant or communion with God: if in one age Mat. 5.16.
'of a Church the Scripture aſcribe not holineſſe to a people for ſome 1 Pet. 2.12.
'few ſake, if the reſt be unholy and prophane, it aſcribes it not to them Acts 2.47.
'in any age.

'If in one ſtate of the Church uncleane perſons doe polute, and un- Lev. 14.46,
'hallow cleane perſons and things, as a little Leaven leaveneth the 47.
'whole lumpe, this muſt hold true in every age in its proportion. Hag. 2.12. 13, 14.

'And therefore if ignorant, unwiſe, impenitent, uncircumciſed in 1 Cor. 5 6,7.
'hear:, and life, rebellious and ſtiffenecked in courſe and converſation,
'might be in externall Covenant with God, and (in that reſpect) a
'ſeparate and holy choſen people with whom the people of God
'might hold externall communion in the Ordinances of worſhip, then
'it is lawfull for Chriſtians to partake in the Ordinances of Gods
'worſhip, though ſcandalous livers be admitted, with whom in
'partaking we have onely externall communion: for if the ſcandalous
'were in Covenant in the Jewiſh Church, they may be ſo now; if
'communion with the wicked defile now, it defiled then; if the godly Lev. 19.17.
'might communicate then, becauſe they could not caſt them out, even
'ſo may they now; if the faithfull be bound now to reprove their de-
'linquent brother, and not ſuffer ſinne to reſt upon him, the ſame duty
'concerned them in former times.

'If the Sacraments be now available and of uſe according to Cove-
'nant and promiſe which God hath made to the faithfull and their Gen. 17.7.
'ſeede, and no otherwiſe, as indeed the Sacraments are all one in the 26.4.
'comunon nature, ſo are they in their uſe onely available to the chil-
'dren of the Covenant at all times. If it be contrary to the maine ends
'for which the Lord calleth and gathereth a Church, and preſerveth
'it upon the earth, that wicked and ungodly ſhould be received into
'Covenant, or permitted to continue in the externall ſociety of the
'faithfull, it was unlawfull in the Jewiſh Church as well as now in Jer. 5.31.
'Chriſtian Churches. And therefore if the Church of the Jewes, not- Jer. 9.2.3.
'withſtanding all that hath beene ſaid, were the true Church of God Eſa 57.3.&
'when it was corrupt indoctrine, manners, officers, ordinances of wor- 1.4.

Jer. 11. 14. Esa. 50. 1. Jer. 3. 11. 2. 13. 11. 'worship, when the teachers were dumb Dogges, blinde guides, the 'Prophets prophesied lies, the Priests received gifts, and the people re- 'bellious, adulterous, oppressours, an assembly of rebels, when the 'Priesthood was bought and sold, the Temple defiled, the Law cor- 'rupted with false glosses, and made voyde with sinfull Traditions, 'when errour, heresie, idolatry, oppression, stubbornesse, and all man- 'ner of sinne was rife among them. If for all this they continued the 'Lords visible flocke, and the Lord owned them for his people, and the 'Prophets and faithfull held externall communion with them in the 'Ordinances of God, then the Covenant of God is not disanulled with 'his people, nor the Church unchurched, though ignorant & profane 'persons are tolerated in the Assembly, nor the godly defiled, because 'scandalous persons are suffered to communicate.

Besides, I would faine know what may be said of the Church of the Jewes in defence of it under the Law, that may not in a more ample and large sense be spoken in justification of the Christian Assemblies under the Gospel. First, for the Covenant made betweene God and them, chusing them from other nations, to place his name among them, and making Covenant with them to be their God, and they his people; all was upon condition of faith and obedience, and this Covenant was made with them onely: but the Covenant under the Gospel betweene God and his people is of a farre larger extent, reaching to all Nations, neither is his presence limited to any one particular place or people as then it was; nor his worship consists of so many burdensome Rites and Ceremonies, and legall performances; the dispensation of the Co- venants, and of the worship of God differ, but the condition is all one, made and built upon faith and obedience, as then it was; though they by faith saw the Lord Christ yet to come in types, figures and shadowes, we behold him in his word by faith already come, having finished the worke of our redemption, and now abides in the Heavens to make in- tercession for his people.

Isa. 55. 1. 2. 3. 4. 5. 7. Joel 2. 32. John 4. 20. 21. 22. 23. 24.

God cals people now to him by the Word and by the Spirit, inward- ly and outwardly, not by extraordinary revelations and apparitions, dreams and visions as formerly, but by means of grace appointed & or- dained both for converting and building up to and in Jesus Christ; they had the Temple, their Sacrifices, their Sacraments, the same God and the same Christ that we have, so we have our Temple, our Altar, our high Priest, our Sacrifices, our Sacraments, all in a more substantiall and spirituall manner, they had the Law, we the Gospel; they the pro- mise of Gods presence, so we; they the promise of life and salvation by Christ,

1 Cor. 10. 1. 2. 3. 4. Mat. 28 19. Mat. 18. 20.

Christ, so we upon condition of faith and repentance: they served God under the Law, we under Grace. If God call a whole Nation to a visible and externall Covenant with him by the preaching of the Word, the giving them the Ordinances of life and salvation, by giving them hearts to make profession of obedience thereto, as in *England* the Lord hath done, I know nothing against it, but that *England* may be as true a Nationall Church as the Church of the Jewes was, and as lawfully called and constituted, thoughvery corrupt in Discipline and Doctrine, and members also: the Word may be preached to Heathens and Infidels for conversion, as *Paul* did to the *Athenians*, and to the blasphemous Jewes, and yet had no externall communion with them as members of the same body.

Acts 19.28. Acts 8.37. Marke 16. 16. John 3.15.

Anſ. The Word may be preached to them that are without, for their conversion to the faith, to them that are within the Church by Baptisme and externall profession for their sound conversion unto God from particular sinnes and building forward in grace and godlinesse: there is no communion with Heathens nor infidels, because they are not of the Christian society, but scandalous persons received in by Baptisme, and not cast out by publike censure, the Word is preached to them as members, and not as unto bare hearers; and they are admitted to the prayers of the Congregation as well as hearing of the Word, being members of the externall Covenant; to use one Ordinance and not another, is to make a Schisme in the Church, and as the preaching of the Word, not the bare tender of the Word, but the giving of it to dwell and abide with a people, is a note of a true Church, so is the hearing of the Word an act of communion with the Church: And if the presence of wicked men at the Sacrament did defile the Ordinance to the beleever, so their presence in hearing the Word would have the same effect to defile the Word also to the faithfull; but the presence of the wicked defile not the ordinance to the worthy beleeving Communicant, neither the Word to the prepared and sincere hearer, therefore it is lawfull to participate in mixt Assemblies.

Object. If this be all that declares a Church to be a true Church, preaching of the Word, administration of the Sacraments, and visible profession thereunto of obedience; then the Church of *Rome* may be a true Church.

Anſ. In the Church of *Rome* the Word of God is not truly taught, the Ordinances and Sacraments of the Lord Christ are not dispensed, therefore there can be no visible profession of obedience to them, neither can it be a true Church.

For consider, it is not the preaching of some one truth or other, that is a marke of a true Church, when fundamentall points upon which salvation or damnation dependeth, are erroniously maintained, and that by the whole Church, as it is this day in the Church of *Rome*; that cannot possibly be a true Church of Jesus Christ that maintaines universally fundamentall errors quite overthrowing the very being of Christ, you may call such a Church, if you will, yea a true Church, but let it be a true Church of Antichrist: For consider,

1 Cor. 14. the whole chap.

1. They permit not the word of God, the Doctrine of salvation, but in an unknowne tongue, that people cannot understand, quite contrary to the rule of the Apostle *Paul*.

John 5.39. Acts 17.11.

2. They will not suffer private men, Lay men, so much as to reade the Scriptures, which is absolutely against the command of Christ, and the salvation of mankind; the Lord Christ saith, *Search the Scriptures, for they testifie of me, and in them yee thinke to have eternall life*; and see the men of *Berea* commended by Saint *Paul* for that the Pope prohibits upon paine of Inquisition.

3. They preach and presse their owne tenets, the Popes Decrees, and their owne Traditions, before the commands of God, placing more infallibility and confidence in the Pope, a sinfull mortall man, then in the Scriptures themselves, which is the word of truth.

2 Cor 5.14. Eph.2.1. Luk. 17.10 Mat.15.30 Hosea 4.6. 2 Tim.3.15 Mat. 9. 5.4, 5.6. Esa.42.1. Mat.24.22. 24. Luke 18.7. Rom. 9,11. 11.15. Heb.7.25. 1.Tim.2,5. Heb.12.24. Hab.2.4. Mark 5.36. Rom. 3.25. 27.

4. They are corrupt in such fundamentals both in Doctrine and Discipline that cannot stand with a true Church of Christ: yea, very contradictions to the Word of God and to the essence of Christ as the all-sufficient Saviour of all that beleeve, maintaining the Doctrine of Freewill, of merits, of inherent righteousnesse, maintaining also lawfull ignorance, nay commending it for the Mother of Devotion, which the Lord himselfe saith, is the cause of perishing; they hold also the Scripture is not sufficient to salvation, but the Popes Canons must be added; they also hold and maintaine confession of sinnes to Priests.

That the Pope and Popish Priests have power to forgive sinnes, they can sell pardons for money.

They deny the Doctrine of Election and Predestination which the Word of God so fully holds out.

They maintaine prayer for the dead, *Eccles.* 11.3. *Luke* 16.22.27. *Psal.*49.8,9.

They make more Intercessors and Mediators besides Christ, who is and ought to be the onely Mediatour of our peace.

They overthrow the Doctrine of Gods free Grace, and of justification by faith in Christ, by the workes of super-erogation, merit, &c.

They

They worship Saints and Angels contrary to the Word and command of God, ordain seven Sacraments, five more then Christ ordained. Esa. 42.8. Col. 2.18. Rev. 19.10 Acts 10.25, 26.

They also turne the Sacrament of the body and bloud of Christ to an Idoll Masse, and maintaine that grosse and palpable errour of Transubstantiation, which is quite against a cloud of witnesses, *John* 6.53.54, 55,56,57,58. *John* 6.63. *John* 16.7. the 17.10,11. 1 *Cor.* 10.16.17. 1 *Cor.* 11.26. *John* 6.47,48,50. 2 *Cor.* 10.14. *Matth.* 24.23. and 26.11. *Marke* 16.19. *Luke* 24.2,3. *John.* 16.28. *Phil.* 3.20. *Heb.* 8.1. and 10.12. Besides these and other fundamentall errours, as the palpable Idolatry, &c. many other of lesse concernement, as their Feast dayes, Fast dayes, Doctrine of single life to the Clergie, Dispensations to sinne, &c. that if ever there were a true Church (if I may so call it) of Antichrist, it is the Church of *Rome*; therefore I conclude that that Church which generally maintains fundamentall errours against the very being of the Word, the command of God, the essence of Christ, cannot be a true Church of Christ. But of the Church of *Rome* this and more may be be truly affirmed: therefore the Church of *Rome* is not the Church of Christ. Judg. 13.15 16. Mat. 4.10. Luk. 22.15 16, 17, 18, 19,20. John 6.33.

Object. There are other markes of a true Church, as a lawfull Ministery and true Discipline.

Answ. Yea, both these are necessary in a Church, and we also imply a lawful Ministery where the Word is truly taught: and as for a true Discipline it is necessary to the well-being of a Church not essential to the being of a Church, the Church is not so well as it ought to be, that is defective this way, but yet there may be great corruptions in Ministery and Discipline, and yet the Church be a true Church of God; as a man though he have some infirmity or imbecillity in his body, in some one or more members, though he be not so perfect a man as he would be or should be, yet he may be, and is a reall man, as in case of the Palsie, and the like debility. This we know, that no true Church can be perfect in this life, either in the internall or externall frame thereof, for if not any one man, much lesse a whole Congregation: and if the Lord be pleased to account the Church to be his, when it failes in the internals of the worship and service of God, surely we have no reason to thinke so rashly that he will decline and disclaim it for outward defects where the fundamentals are preserved and kept. As all true Churches from the beginning have done.

Object. The standing and calling of our Ministers as they stand by Bishops, is Antichristian, and therefore they are not lawfull Ministers.

Answ. It would be something difficult I thinke for those that are of

that opinion to prove either their propoſition or concluſion to be truth, but in anſwer hereof I ſay thus much.

2 Cor. 4 15 Gal. 1. 9. Luke 9. 49. 1. If they preach the Lord Chriſt, and life and ſalvation by faith in his name.

2. If they ſhow forth the power of godlineſſe in their converſations.

Phil. 1. 15. 18. 3. If they be furniſhed with miniſteriall qualifications. Let their calling, ſtanding, and preaching, be allowed by Biſhops or not, they Mark. 9. 38 39, 40. Num. 11. 28 29. are no whit the more unlawfull in their ſtanding or practiſe: ſo *Eldad* and *Meldad* they propheſie, and *Moſes* allowes them; and deſires all Gods people were Prophets: *viz.* that they might be able to deliver the minde of God to the people: and truly we ſhould not envie, though there were a greater number furniſhed with miniſteriall gifts, whether allowed by Biſhops or not.

2. As Biſhops are Miniſters, they are lawfully called, and ſo may have a vote I conceive, though with ſubjection, in electing and ordaining preaching Miniſters as they are (or ought to be) men able to judge of mens learnings, parts, and qualifications, for the Miniſtery; for the ſpirits 1 Cor. 14. 32 of the Prophets, are ſubject to the Prophets: as for that exorbitant power which they pretend they received from the King as Supreame Magiſtrate, or their uſurped authority exerciſed over the lives, liberties, eſtates, and conſciences of men; their great intermeddling with ſecular and temporall affaires and juriſdiction: this, though it be unlawfull, yet this makes not their callings to the Miniſtery unlawfull, or them uncapable of electing or ordination, no more then the abuſe of any calling makes the calling unlawfull, though men by abuſe may make themſelves unfit and uncapable of their lawfull callings. We muſt therefore condemne them in what they have done that is unlawfull and unjuſt; but the appointing Miniſters to preach the Word of God is a lawfull action, and not derogating from their function as I conceive: and indeed we ſhould have had little or no cauſe to complaine of them for this, had they beene faithfull in the truſt repoſed in them, and appointed ſuch over and in the Church as were godly, learned, and painfull, and conſcionable in their places, ſuch who were called by God as well as approved of by them: *Examp.* If there were an order from Biſhops that none might pray in his family without order from them, would this order from them make our praying in our families unlawfull? no ſurely, neither doth their giving orders to Miniſters make their Miniſtery unlawfull, as it is lawfull to pray and preach without them, ſo is it with their conſent.

3. Know

3. Know the principall call of a Minister is from God, for if men be rightly qualified and gifted for the Ministery, that they are inabled from God to deliver his minde out of his Word to his people, and preach sound Doctrine approved of by the Scriptures, and the faithfull who are inabled by the Spirit of God to try the spirits whether they be of God, yea or no; this makes men lawfull Ministers of the Word of God, whether approved by the Bishops or disallowed by them: and indeed this is that that Gods people should especially looke after, and lesse trouble and puzle themselves about their standing or not standing by Bishops; I know if I should aske such men as account such Ministers Antichristian, and their callings unlawfull; whether the Bishops disallowing or disapproving of one rightly qualified for the Ministery would make him uncapable and unlawfull to preach; they would answer as I doe my selfe, Certainely no: then I conclude that as their disapproving of a man makes him not unlawfull, if he be qualified, much lesse their allowing or approving of him; for God is the great caller and sender, and if he send men to preach, or call men, who shall contradict it? our duty therefore is to pray the Lord of the harvest to send painfull labourers into his Vineyard. 1 John 4.1. Mat. 9.38. 39.

Object. Our Bishops have placed over us, prophane, idle, and wicked men, not fit to take charge of the flocke of Christ, yea and many as ignorant as prophane.

Answ. For such as are ignorant and unable and idle, these are altogether unfit, and this is the great sinne of them that were in authority in the Church to suffer it: as for scandalous and prophane livers, they also are sinfully thrust upon the Church, but if they preach well and truly, take paines in the Ministery, the viciousnesse of their lives make them not altogether unlawfull in their standings, though they are unprofitable by reason of that prejudice which we receive against their practise, though their Doctrine be true, and this is of our selves, and arises of our corrupt hearts to decline and turne our backs upon wholsome truths, though delivered by sinfull men: the Scribes and Pharisees, as before, were ignorant, unlearned, blinde guides, hypocrites, ambitious, covetous, and the Priests of old under the Law were prophane and unholy, yet the Doctrine of truth was to be received from them; for Gods people should be like Bees sucking sweetnesse out of Thistles, while wicked men like the Adder gather poyson out of flowers. Mar. 15 5. Mat. 16 6. & 26.65. Isay. 57. 2. Ezek. 34 3.

Object. The Priests under the Law, the Scribes and Pharisees were rightly called, therefore they ought to heare them, but ours are not.

Anſw. What *Paul* ſaith of himſelfe, that he was not an Apoſtle by man nor of man, but by Jeſus Chriſt, and God the Father, that is true of all the Apoſtles, not onely becauſe they were to preach Chriſt, but received Commiſſion from him, and are therefore called the Apoſtles of Jeſus Chriſt, (not in after times) for then we muſt prove where the Apoſtles delivered the power of government to the community of the faithfull as they received it from Chriſt, for which there is no Scripture: the Miniſters and guides of the Church are immediately of Jeſus Chriſt, from whom they derive their power and receive their charge, in whoſe name they muſt execute their office, and to whom they muſt give an account whoſe Miniſters they are; Take heed to your ſelves and to the whole flocke over which the holy Ghoſt hath made you Overſeers: the Presbyters at *Epheſus* we ſee were appointed Overſeers by the holy Ghoſt, that they might governe the Church of God, they were choſen and ordained of men, and ſo by immediaty of perſon, not from God as were the Apoſtles, &c. but their gifts, office, and authority was immediately of God: in conferring thoſe offices God uſeth the miniſtery of men, but the office and authority is from God alone: (when Chriſt aſcended on high, he gave gifts to men, ſome to be Apoſtles, ſome Prophets, ſome Evangeliſts, ſome Paſtors, ſome Teachers) ſo that the Paſtorſhip and office of teaching and their gifts are as immediately from Chriſt as the Apoſtleſhip was, and though every Paſtor is not immediately called, yet the office and order is from Chriſt immediately, and not from men, and ſo is their authority and juriſdiction; and ſo our Miniſters that are gifted from God and by God, are as lawfull Teachers, and have as much warrant from God as the Apoſtles had in their time, whether approved by men or not, the harveſt is the Lords, and to him it belongs to ſend labourers: now there be differences of Miniſters, but the ſame Lord, the Miniſters of the Word are not the Ambaſſadours of men but of Chriſt, as having received their office, power, and gifts from him, and not of the Church; they may be called the Miniſters of the Church as the Lords Miniſters and ſervants, or the Church is Miniſters or ſervants are taken indifferently, becauſe, though the Lord ſend them, and gift them, yet it is for the ſake of the Church, and they ought rather to be called the Miniſters of Chriſt then of the Church, for all power Spirituall and Eccleſiaſticall is of God.

Acts 20.28.

Eph. 4.8.11
1 Cor. 12.8

Mat. 24 41
Tit. 1.7.
Mat. 9.38.
1 Cor. 12 5.
Phil. 1.1.
Col. 1.24.
2 Cor. 6.4.
Rom. 1.1.
2 Cor. 4 5.
1 Cor. 4.1.

5. Argum. concerning our Miniſters one to apply to thoſe that ſcandall them.

And as for thoſe that account our Miniſters Antichriſtian, though never ſo godly in their lives, or ſound in Doctrine, by reaſon of their ſtanding by Biſhops, I deſire them to conſider theſe ſixe Arguments following;

lowing, five of which may be applied truly to many of our Miniſters, who the; thus brand with that odious term of Antichriſtian Miniſters.

1. No man that truly preaches Chriſt, and both in his life and Doctrine ſets himſelfe againſt Antichriſt, and his followers, can be accounted Antichriſtian. 1 Cor 12 3 Mat. 12.25, 26.

2. No man that expreſſes the power of godlineſſe in his life and converſation, can be accounted Antichriſtian. Mat. 7. 16. 1 Cor. 2. 11

3. No man that makes Jeſus Chriſt and the glory of God the maine end of his preaching, can be Antichriſtian. 1 Cor 3. 11 2 Cor. 4. 5.

4. He that labours both by Doctrine and practiſe, or by either of them, to convert men to Jeſus Chriſt, and to diſſwade men from the wayes of Antichriſt, this man cannot be antichriſtian. 1 Cor 10. 31. 1 Theſ, 2 6 Mark 9 38 39.

5. He that to his power ſhowes his diſlike of corruptions, both of Doctrine and Diſcipline of the Church of God, and indeavours for reformation by earneſt prayer and ſuch other meanes as are in the bounds of his place and calling, and mournes for the continuance of them in the Church, this man cannot be guilty of the corruptions in the Church, much leſſe Antichriſtian. 1 Cor. 2. 4.

6. To oppoſe Chriſt in his Miniſters or members, to ſcandall the wayes of God, the Miniſters and the Ordinances of God, the publike aſſemblies of his people; this I conceive is a high degree of Antichriſtianiſme and blaſphemy. 1 Cor. 12. 3 Gal. 1. 8.

And truly as I am confident that there is none of the firſt five aſſertions, but may well be applied to many hundreds of our Miniſters for their juſtification from that aſperſion of Antichriſtianiſme ſo malitiouſly caſt upon them, ſo I ſpeak it with griefe of heart, I feare the laſt aſertion, which ſhowes plainely who are Antichriſtian, will of neceſſity fall upon the heads of all ſuch as with open and blacke mouthes ſcandall the wayes, Miniſters, Ordinances, publike Aſſemblies of the people of God in the Church of *England*, proceeding to a high degree of Antichriſtianiſme and blaſphemy: for this is that maine deceit of the Devill, to vilifie the Ordinances and adminiſtrations thereof in the Church by calling them idolatrous, and the people Idolaters, and Antichriſtian, or elſe he could never prevaile with men whoſe hearts would elſe reverence and reſpect them; and herein I conceive is that fulfilled of Satan, transforming himſelfe into an Angel of light; neither could any man perſwade himſelfe it were lawfull to ſeparate from our publike Aſſemblies, were it not that he is perſwaded the Ordinances, and Officers, and Aſſemblies, are ſo in deed, which neither they nor the Devill himſelfe can ever be able to make appeare out of the

Word of God: Indeed no man, Minister, or other that beleeve in Jesus
1 John 1.1. Christ, and desire to walke with God in uprightnesse, as many thousands in the Church of *England* doe, can be counted other then the chil-
Gal. 1.8. dren of God, and he that preaches any other Doctrine, we ought to hold him accursed? Thus much concerning the lawfulnesse of our Church Assemblies and Administrations: now to prove the lawfulnes of joyning with them in Ordinances.

Object. What shall we doe then that are to joyne in mixt Assemblies, that we sin not herein?

1. Take heede of joyning with any corruption or knowne evill in the Church, show your dislike of it according to your power.

2. Exhort and admonish, or reprove as the circumstance of thy calling, relation, and opportunity will give leave, those that have no right to the Ordinances.

3. Mourne for the abominations and corruptions in the Church, and wrastle earnestly with godly prayers for reformation, but desist not thy duty though Ministers be corrupt, and many people prophane at the Sacrament, doe thou prepare thy owne heart and receive to thy comfort; for know thus much, there never yet was any visible Church of God upon earth that was without its corruptions in Doctrine, in manners, in officers, in members, as hath beene sufficiently showed concerning the Church of the Jewes, *Corinth*, *Galatia*, and the seven Churches of *Asia*: yet I never read of any toleration to separate from them, or that they ceased to be true Churches by reason of the corruptions in them.

1. Our Saviour Christ departed not from the publike Assemblies
Luke 2. of the Jewes, for he was circumcised and so admitted a member of the Assemblies.

Luke 2.22. 2. His Mother was purified, and he presented, and an offering given for him as for other children.

Luke 2.40. 3. When he came to age he was content to heare them, he was found amongst them in the Temple, where there was also prayer and preA&s 16.13. 14. ching every Sabbath day.

4. He observed their Feast of Passeover, and his Disciples eate it amongst them, as Divines give it forth from the 26. *Matth.* 2.3. and *John* 2.23. however he observed it as they did.

5. He was baptized among them publikely, *Matth.* 3.13. 15. *Marke* 1.9.

6. He allowed his Disciples to doe as he had done, *Matth.* 23.12. exhorting them to heare their Doctrine, *viz.* the Scribes and Pharisees, though

thogh they should not follow their practise, because they had the Word of God taught among them, though their lives were unanswerable: so that he tolerates none to separate, neither by his Doctrine or example; Salvation, saith he, is of the Jewes, *John* 4. 24. that is, the Word of salvation is with them, or salvation is had among them by the meanes of grace with them: So also see *Pauls* example.

Notwithstanding the Church of *Corinth* was so exceedingly corrupt both in Doctrine and Discipline, as hath beene said formerly, yet he gives no toleration to separate, but rather showes in such cases what Gods people should doe, out of whose power it was, and is to reforme abuses in the Church, *viz.* private Christians.

1. Showes them their errour in admitting unworthy receivers.

2. The danger of unworthy receiving, and how farre it extended to their owne destruction and condemnation, besides those temporall diseases and sicknesses brought also upon such disorderly Communicants.

3. Showes them the right institution of it.

4. The cure and remedy of this malady that it might not be hurtfull to the whole Church, Let every man therefore examine himselfe, looke to his owne heart, and so let him eate, &c. not, Let any one separate; if that had beene the way, surely he would have said, there is an incestuous person not cast out, there are schismes, strifes, and contentions, there are drunkards, &c. in the Church, men of strange opinions, come not among them, nor partake of the Sacrament with them, lest you eate and drinke damnation to your soules: no, no such matter, such there are among you, saith he, but every one of you examine your owne soules, prove your selves, that you be not of the number of them: and so eate, and so drinke to your comfort, though the other eate and drinke damnation to themselves. And further, stirres them up to the duty, 1. By showing them what he delivered to them he received from Christ. 2. That it was their duty so to doe, for thereby they kept a a continuall remembrance of Christ, and shewed forth the death of the Lord till he come; one of the maine ends of the institution of this Sacrament: See the example of Gods people in former ages.

The sin of *Elies* sons was very great, as great as any Ministers can be, and as publike, they were impudent, lying with women before the doore of the Tabernacle, they prophaned the Sacrifices, yet the people of God came accustomarily to *Shilo*, where they did administer to performe their duty, notwithstanding the wickednesse of the Priests, as *Elkanah* and *Hannah*: at *Jerusalem* the Church was wonderfully corrupted

rupted both in Priest and people, yet the faithfull in it that mourned,
Ezek. 9. 4. not separated, are taken speciall notice of; so in our Saviours time he
Mat. 23. 12 gives them no toleration to separate from the Church of the Jewes, but to hear them & joyn with them, and if any man can give me any example of any member either under the Law, or in Christ, or the Apostles time, that did separate from the publike Assemblies of Gods worship, or had any warrant so to doe out of the word of God, notwithstanding the great corruptions that hath beene proved to be in Churches in all ages, then I should thinke they speake something to the purpose; true indeed, for Jewes to separate from Infidels and the Heathen Nations and Idolatrous practise, and so for Christians under the Gospel, so to doe, is justifiable, and both commanded by God, and expected to be done, but for one Jew to separate from the publike Assemblies of Gods worship from other Jewes, or one Christian from the publike Ordinances and worship of God from the rest, this I never read of.

But to speake more fully to this purpose, I will, 1. answer those Arguments given in to maintaine a separation from our publike Assemblies as they were given unto me, in the controverting of this point.

2. I will show the lawfulnesse of joyning in our mixt Assemblies.

3. The unlawfulnesse to separate.

4. Give satisfaction in some measure to those places of Scripture that are brought in defence of that opinion.

5. Give caution to keepe off aspersion or prejudice that may be cast upon me or any of my judgement in this point.

Their first Argument is this:

They that see the Lord Christ crucified are guilty of the body and bloud of Christ: but Gods people at the Sacrament see the Lord Christ crucified by wicked men: therefore they are guilty of the body and bloud of Christ.

Answ. This Argument is false in every part of it. For,

1. Men may see the Lord Christ crucified, and not be guilty of the body and bloud of Christ, for it is the very maine end and use of the Lords Supper to behold Christ crucified, and to show the Lords death till he come in a speciall manner.

2. If all that see Christ crucified should be guilty of his death and of his body and bloud, then *Mary* the mother of Christ and his disciples and friends that saw him despightfully used by the Jewes when he was haled and nailed to the Crosse, who were heartily grieved at it, and would if they could, have prevented it, were guilty of the body and bloud of Christ; and all that saw *Judas* betray Christ, by the same

reason

reason were guilty of betraying him also, even the Disciples themselves.

3. Know, no ungodly man can be guilty of the body and bloud of Christ, as every ungodly man is, for no man in the state of grace and salvation, &c. yet they hold that Gods people can be guilty seeing Christ crucified by wicked men at the Sacrament of the Lords Supper are guilty, &c.

Their Argument should therefore have runne thus, They that either crucifie Christ, or joyne with them that doe crucifie him, are guilty of the body and bloud of Christ.

But wicked men at the Sacrament of the Lords Supper doe crucifie Christ, and Gods people in comming to the Sacrament with them doe joyne with them: therefore they are both guilty of the body and bloud of Christ.

This Argument for the major and minor, may be granted with some caution, but the assumption is false: for grant that wicked men in the Sacrament doe crucifie the Lord Christ, it is onely to themselves, and they are themselves guilty of the body and bloud of Christ: wee may grant also that those that joyne with them doe also crucifie Christ, and so become guilty of, &c. but with this exception or caution following. 1 Cor. 11. 27. 29.

There is a twofold joyning with wicked men.

1. With their persons.
2. In their actions.

} And both these wayes. {
1. Voluntarily.
2. Accidentally, or Occasionally.

A man may come in the company of a wicked man, and yet not joyne with him, if accidentally a man by reason of his businesse in his generall or particular calling, or the like: nay, a man may voluntarily be in the company of a wicked man, being lawfully called to it, as in common and publike meetings, either concerning Church or Common-wealth, and yet not guilty of his evill actions; that which makes a man guilty of another mans actions, is approving them, consenting to them, voluntary joyning in the action with them, not every comming into their company and being with them accidentally or occasionally: as for example, a wicked man and a godly man come to heare the Word, it is both their duties so to doe; if the wicked man shall purposely come to insnare the Minister, to cut a Purse, to doe some other mischiefe; if the godly man have no such end or intent, if he show his dislike of it, exhort him and reprove him for it, and use all

lawfull wayes and meanes to reclaime him: How can he be guilty of joyning with him? ſo in the Sacrament it is the duty of the godly man to receive the Sacrament upon due preparation, if wicked men will thruſt themſelves in to that ſacred Ordinance without preparation, he that comes as he ought, ſhowing his diſlike of this abuſe, labouring by ſeaſonable exhortation, or reproofe, or information, to reforme the abuſe, and in caſe authority doe not reforme it, if he mourne for it, and pray againſt it, how can this man be ſaid to joyne with that wicked man? Nay, the one eates and drinkes the body and bloud of Chriſt to ſalvation, the other crucifies Chriſt afreſh to his owne damnation: therefore I conclude that Argument thus; that which a man utterly diſlikes, condemnes, is humbled for, prayes againſt, labours to reforme to the utmoſt of his ability, cannot be accounted that mans guilt: but Gods people, &c. doe utterly diſlike, &c. the ſinfull approachings of wicked men to the Lords Table, mourne for it, pray againſt it: therefore, &c. the ſinnes of another man muſt not make me decline my duty, but it is my duty to prepare, examine, and receive the Sacrament, therefore the ſinnes of wicked men comming to it, is no reaſon for me to decline or ſeparate from it, the principall part of the duty lies in ſelfe-examination, not ſo much in examination of others.

1 Cor. 11. 28.

Object. Gods people doe not doe their duty herein, true, peradventure they pray againſt it, and are humbled for it, but they doe not their beſt indeavour by reproofe, exhortation, and information, either to reclaime ſuch, or to have them caſt out.

Anſw. So farre as they fall ſhort of their duty, herein they ſinne, but if they ſhould totally neglect this duty of exhorting, reproving, praying againſt, mourning for, &c. which it is impoſſible for any godly man to doe; yet this would not warrant them to ſeparate, for this were but the adding one ſinne to another.

Againe, ſuppoſe the party offending be not capable of admonition, or will not reforme, then you will ſay we muſt tell it to the Church; now ſuppoſe the guides Temporall and Eccleſiaſticall, to whom the matter muſt be brought, be ſo corrupt, that they would countenance the offendor, and puniſh the complainant, eſtabliſh the diſorder rather then redreſſe it: What ſhall the innocent then doe? muſt he complaine to his undoing, or leave his ſtanding in the Church as unlawfull becauſe he cannot doe the duties which God calleth for at his hands? the Shepheards of *Iſrael* were many times blinde, ignorant, vitious, robbers, hirelings, vaine perſons; ſo the Scribes and Phariſees, if the Diſciples or the faithfull ſhould have ſought to them for Reformation

of

of abuſes in the Church, what could have beene expected? the *Corinthi-* 1 Cor. 3. 10
an Paſtors we know built hay and ſtubble upon the foundation *Paul* 2 Cor. 11.
had laid amongſt them, were falſe Apoſtles, deceitfull workers; in 13.
Galatia the Paſtors troubled the Church with corrupt Doctrine: In Gal. 1. 6.
the ſeven Churches of *Aſia* all the Angels were reprehended, and ſo our
Biſhops, Miniſters, and Magiſtrates were all ſo corrupted, that no man
durſt complaine of abuſes in the Church, nay nor himſelfe with ſafety
diſcharge his owne duty, what ſhould the faithfull doe? depart from
the Ordinances of grace while God is pleaſed to dwell among
them, or neglect the duty God hath called them to, and ſo par-
take in other mens ſinnes? the Congregation it ſelfe divided or
remiſſe the greateſt part the worſt, ſo that the beſt cannot be held
among them, truth cannot take place, ſuch diviſion and diſſen-
tion was in the Church of *Corinth*, that the houſe of *Cloe* was conſtrai-
ned to complaine to the Apoſtle, moſt of them ſo puffed up in the caſe
of the inceſtuous perſon, that it had beene vaine for the better ſort to
have ſought the caſting him out, had not the Apoſtle ſharply reproved
them, their abuſive comming to the Lords Table was generall, ſo that
the better ſort might grieve at it, but could not reforme it; in this caſe
the faithfull cannot tell the Church, for that it is divided, and as in our- 1 Cor. 1. 11
times the greateſt part holding the worſt ſide, depart they muſt not, for 1 Cor. 5. 1. 9
the Lord is in the Church and Ordinances, and they muſt not leave
them till the Lord forſakes them; what remaines then, but that with
merciſull affections they diſlike, reprove, and correct as much as in them
lieth what they finde amiſſe, what they cannot amend, indure and ſuf-
fer patiently, and in loving ſort lament and bewaile till God doe cor-
rect and amend it, or make way for their inlargement, and though
ſome will ſay, but all this while they doe not their duty. I ſay rather
the Lord requires not that particular duty at that time, becauſe they
have no opportunity or meanes to doe it; thoſe that looke for fur- Mr. *Bal cap.*
ther ſatisfaction herein, I deſire them to reade Mr. *Bals* booke, a triall 11 *fol.* 223.
of the grounds tending to ſeparation.

2. *Argument.*

To have fellowſhip with them we are forbidden, to have fellow-
ſhip with all is ſinne, but godly men in the Sacrament have fellowſhip
with prophane, which is forbidden; therefore they ſinne. This they
labor to prove, *Num.* 15. 30. *Deut.* 17. 3. both places improperly alleadged

Anſwer. Though we ſhould grant the propoſition, that it is ſinne
to have fellowſhip with thoſe we are forbidden, yet we deny that
Gods people have fellowſhip with wicked men in the Sacrament, nor

with the workes if they dislike and disallow of their actions, labour with God and man for redresse so farre as they are able in the place God hath set them, what fellowship have they with them? as we said before in point of joyning, so I say in point of fellowship, it is not every occasionall or accidentall comming in wicked mens company that gives me fellowship with them, or makes me guilty of their actions; Have no fellowship, saith the Apostle, with unfruitfull workes of darkenesse, but rather reprove them, intimating strongly, that he that reproves or dislikes of the actions of others, cannot be said to have fellowship with them, nay a man may have no fellowship with them, though he should not reprove them; as appears by the word (*rather*) reprove them; implying, if he did not consent and sin'd with them though he reprove them not, he had no fellowship with them: it is our duty to show our dislike of their abusive comming to the Lords Table, not to separate from the Ordinances: What fellowship had *Abell* with *Cain*? both sacrificed together; or *Moses* and *Aaron*, with *Nadab* and *Abihu*? or what fellowship had *Elkanah* and *Hannah* with *Elies* wicked sonnes, who went up yearely to *Shilo* where they did minister? their sinne was not charged upon them, because they were in the company performing their duty: What fellowship had our Saviour Christ with the Jewes, Scribes, and Pharisees? What fellowship had the rest of the Disciples with *Judas*? they kept him company after they knew he was to betray the Lord Christ: or what fellowship had the beleeving *Corinthians* with the incestuous person before he was cast out, and with those other disordered *Corinthians* that came with them to the Sacrament? truly they neither had fellowship with them nor their evill actions, neither was their sinnes charged upon the faithfull and godly worthy communicants. If you say my presence among them approves of their sinne, by the same reason ye may say my presence with them in hearing the Word approves of their sinne, when as I said before there is a voluntary presence and a constrained presence: indeed, if I lived as they doe in profaneneſse, and followed their wicked practises, I should then approve them, but my abominating them in my life, showing my dislike of them, showes plainely I approve them not, neither can their sinne be any way charged upon me.

Gen. 4. 4. Lev. 10. 1 Sam. 1. 3.

3. Argument.

They that have power given them to doe that that makes for Gods glory and the Churches good, and doe not exercise it, they sinne; but the Church in not exercising its power to cast out offendors of this nature which would make much for Gods glory and the Churches bene-

fit

fit doth ſinne: this they labour to prove in that 18. *Matth.* 16. 18. which ſpeaketh of a particular offence betweene man and man, how we ſhould proceed in love and brotherly affection one with another: and if this were meant of abuſe in and about the Sacrament where they would have us after a ſecond admonition and witneſſe to tell the Church, I have anſwered it ſufficiently in the cloſe of the firſt Argument: in caſe of particular injury, I ought before I come to the Sacrament to labour for reconciliation, but if he will be cauſeleſly offended, I muſt not turne my back upon the Ordinances of God, and in caſe the Church doth reprove him, and he will not heare the Church let him be as a Publican or a profane perſon, have no unneceſſary familiarity with him, but his incorrigible Condition, muſt not cauſe me to decline my duty.

Secondly, I anſwer, what power the Church hath is one thing, what particular members have is another; if the Church be remiſſe in exerciſe of Diſcipline, this gives me no warrant to ſeparate: for unleſſe the neglect of Diſcipline give a nullity to the Church, and take away the uſe and benefit of the Ordinances of God from me, it is no part of my duty to ſeparate, but pray God to reforme the abuſe, and make me a worthy receiver; for if it were ſo that the corruption in remiſſeneſſe of Diſcipline had given a nullity to the Church, then the Church of *Corinth* had ceaſed to be a Church when the inceſtuous perſon was not caſt out, and ever after ſo long as thoſe fornicators, dunkards, contentious, and diſordered perſons were amongſt them: but we ſee by the text it was nothing ſo, it was their ſinne, they ſorrowed not, and not their ſinne, they ſeparated not themſelves, therefore the Apoſtle gives them admonition to examine themſelves, and ſo to come to the Table of the Lord. 1 Cor. 5. 5.

4. *Argument.*

They that be Stewards and have rule given to walke by, ſinne in not walking by the rule; it is required of a Steward that he be found faithfull: but the Miniſters and officers in the Church have rule given to walke by; and if they doe not walke accordingly, they ſinne: now if they exerciſe not the Diſcipline of the Church, they walke not according to rule, and ſo are ſinfull. 1 Cor. 4. 2.

Anſw. Though the Miniſters and other officers in the Church doe ſinne herein, what ground doth this give me to ſeparate? yet that place alleadged hath no relation at all to the Diſcipline of the Church, but that Miniſters of God ought to be faithfull in diſpenſing the ſecrets and truths of God, if they be faulty, this is not to the matter in hand, unleſſe

unleſſe you would inferre, becauſe they ſinne in declining the duty, I muſt alſo ſinne in declining mine by ſeparating from the Ordinances of life and ſalvation; ſee the caſe of *Elies* ſons, &c. *Elkanah* and *Hannah* might have ſaid, *Elies* ſons are wicked, and they deale vilely with the Ordinances of God, therefore we will not go up to *Shilo* to worſhip: a very unſound concluſion.

5. *Argument.*

Object. That that offends the weake, the ſtrong Chriſtian ought not to doe: but comming to the Sacrament with wicked men offends the weake Chriſtian: therefore the ſtrong Chriſtian ought not to doe it.

Anſw. In caſes of indifferencie the weake muſt not be offended though the thing we doe in it ſelfe be lawfull, but we muſt take heed of complying with ſinfull weakneſſes, or neglect duties of ſo high concernement, as on which ſalvation and ſoule nouriſhment depend, though he be offended I ought rather to uſe meanes to reforme his judgement then to decline my duty.

Exam. If a man ſhould be offended for my obſerving the Lords day, for my praying in my family, for indeavouring to keepe the commands of God, muſt I neglect theſe weighty duties to humour his weakneſſe? nay rather I ſhall doe my duty to informe him what his duty is, both by my exhortation, admonition, reproofe, or practiſe.

Beſides, though it be his weakeneſſe to be offended at ſuch duties of neceſſity to be performed, yet I ſhall ſinne againſt knowledge and conſcience, if I upon ſo ſlight grounds turne my back upon the Ordinances of God.

6. *Argument.*

That that encourages wicked men in their ſinnes, a godly man ought not to doe: but comming with them to the Sacrament encourages them in their ſinnes: therefore a godly man ought rather to forbeare, &c.

This is ſpoken in the name of a beleeving & worthy communicant.

An. 1. I do not encourage them in their ſinnes by my comming to the Sacrament, unleſſe I lived as they doe in the like or the ſame ſinnes, and came unworthily and unpreparedly to the Table of the *Lord* as they doe, then indeed I gave ill example and occaſion of incouragement; they ſee my life anſwerable to my profeſſion, but theirs clean contrary, and it is impoſſible for a godly man to countenance wicked men this way, for then he would ceaſe to be godly; if they come unprepared, and with impenitent and unbeleeving hearts, this is their ſinne, not mine.

2. How doe I incourage them by comming when I doe the beſt I can

to dehort them from it, ſhow my diſlike of it, nay reprove them, and uſe all lawfull and neceſſary meanes to reclaime them or deterre them from it?

3. What evill effects depend upon the performance of my duty, I muſt not altogether ſo looke upon as to decline my duty, for as I muſt not doe the leaſt evill that the greateſt good may come upon it, ſo I muſt not neglect doing that which is good and enjoyned by God though ſome ſeeming evils enſue upon it.

For then by the ſame reaſon I muſt leave off profeſſing Religion, obſervation of the Sabbath, praying in my family, ſtanding for the cauſe of Chriſt, nay frequenting all publike and private duties and Ordinances, becauſe from hence wicked men take occaſion to ſcandall the waies of God, and reproach Gods people with nicknames, as Puritan, Browniſt, Round-head, &c. for the reaſon why wicked men hate Gods people, is, becauſe they runne not with them to the ſame exceſſe of riot; and Gods people it is their part and duty to ſuffer for the name of Chriſt: the maine ground why *Caine* hated his brother *Abell*, was becauſe his workes were good, and his evill, for every one that doth evill hateth the light, therefore it is my part to looke what God requires of me to performe, that I muſt have reſpect unto and leave the ſucceſſe and event to the Lord.

1 Pet. 4. 4. Luke 6. 12. 14. John 3. 20.

4. If my comming with them to the Sacrament barely conſidered, encourage wicked men in their ſinnes becauſe they come alſo, by the ſame reaſon my comming with them to heare the Word, doth alſo encourage them, and as much reaſon I have to turne my backe upon one Ordinance as another, becauſe of their frequenting them, for though it be lawfull and expedient that they ſhould heare the Word, being the meanes of converſion, and unlawfull for them to receive the Sacrament in the profaneneſſe, yet they not diſcerning the difference may take as much encouragement in their ſinnes by the godly hearing the Word with them, as receiving the Sacrament among them, and as much reaſon there is for one as the other, the premiſes conſidered.

5. As my prepared and worthy receiving can doe them no good that come unprepared and in their ſinnes, ſo their unprepared and unſinfull preſumptions approaching the Ordinance can doe me no hurt, that is, cannot take the benefit of the Ordinance from me the cautions of diſlike of them formerly obſerved, &c.

7th Argument.

He that ſees a man murder himſelfe, and is preſent with him, is guilty of his ſinne if he hinder him not, but godly men in the Sacrament ſee

see wicked men murder themselves, and hinder them not, therefore they are guilty of their sinne.

Answ. I referre the answer of this Argument to that first Argument of seeing wicked men crucifie the Lord Christ in the Sacrament, and the conclusion upon it, this Argument being of the same nature is there sufficiently spoken to.

8. *Argument.*

That that brings judgement upon the Church and people of God, Gods people ought to avoyd and shunne: but the comming with profane men to the Table of the Lord, brings judgement upon the Church and people of God: therefore they ought to avoyd and shun this evill, 1 *Cor.* 11. 30.

Ans. 1. It is not my comming preparedly and worthily that brings judgement upon the Church, but the disorderly and profane comming of profane men.

2. The judgement that fell upon the Church of *Corinth* of sickneſſe and death, doubtleſſe was upon the profane and unworthy, not upon the guiltleſſe, for saith the Apoſtle, they eate and drinke judgement to themselves, for though the Apoſtle say, *for this cauſe many of* [*you*] *are ſicke, and many ſleepe*; he meaneth certainely many of your publike Assemblies which by their profaneneſſe have provoked God, and by reason they were members of their publike Assemblies, he saith many of [you] and not for that they were Saints that suffered: the disorders, divisions, drunkenneſſe and profaneneſſe of many of the Assemblies in comming to the Lords Table, was punished, in some that belonged to the election of grace with temporall chaſtiſements, in some that were veſſels of wrath with death and eternall vengeance: and therefore notwithstanding theſe abuſes in the Church he gives no toleration to separate, but laies downe what our duty is, even every man to be more watchfull over his own heart and life, and more diligent in the work of self-examination, and so to eat and drink with comfort, and this is the onely remedy he prescribes; he saith not, if such and such offendors be not cast out, separate your selves, nay he speaks not at all, of casting out any but the inceſtuous perſon: but if neither the other offenders nor the inceſtuous should be cast out, he I say saith not separate, but be humbled, you in whoſe power it is not to cast out, &c. mourne for it at leaſt, rejoyce not in it, examine your owne hearts, prove your selves, and so eate of this bread and drinke of this cup: and gives them a reason why they should not depart the Assemblies, or decline their duty; *For as often as yee eate this bread and drinke this cup, yee ſhow the Lords death.*

death till he come. So that I conclude with the Apoſtle, that ſeeing it was their duty to ſhew or ſet forth the Lords death, and to keepe ſolemne commemoration of it till his ſecond comming, it was alſo their duty in the Church of *Corinth*, to examine themſelves, and participate the Sacrament, notwithſtanding the abuſive and dangerous comming in of others; & ſo alſo in our publike Aſſemblies and Ordinances, notwithſtanding the Lord may and will bring judgement both temporall and ſpirituall upon the heads of them that vilifie his Ordinances, yet it being our duty to keepe ſolemne commemoration of the death of our Lord Chriſt till his ſecond comming, we alſo ought to examine our ſelves, labour for Sacramentall qualifications, which I hope are not unknowne to thoſe that are fit communicants, and ſo to eate and ſo to drinke, &c.

9. *Argument.*

Not to put difference betweene the precious and the vile, is a ſinne: but Gods people in the Sacrament by comming with wicked men doe not put difference betweene the precious and the vile: therefore they ſinne.

Anſw. 1. The ſinne of not putting difference betweene the precious and the vile, is charged upon the Prieſts under the Law, and ſo upon thoſe under the Goſpel, which have power to receive or caſt out, not upon the people or private Chriſtians: but now in caſe thoſe in authority be corrupt or neglect their duty in not exerciſing diſciplin, this gives me no warrant to ſeparate, no more then when the Prieſts under the Law profaned the Ordinances by admitting perſons uncircumciſed and unholy into the Aſſemblies, gave any warrant to the people of God to turne their backes upon his publike Ordinances, of which there is no example in all the booke of God. Ezck. 44. & and 22. 2.

For though the vile ought not to come, yet the precious may and ought to come to the Ordinances of God in ſtrength of duty to God and for their owne benefit: and though it will be ſaid it is not lawfull to give holy things to Dogges, or childrens bread, yet I hope holy perſons and children themſelves may participate freely of thoſe things that are provided for them; It were a very ridiculous thing if I ſhould ſee one caſting a peece of bread, though it were never ſo good, nay though it were a whole loafe to Dogges, for me to reſolve, Well, I ſaw ſuch a one throwing good bread to Dogges fit for men to eate, therefore I will never more eate bread while I live, nor come where bread is.

2. I confeſſe Gods people, private Chriſtians ought to put difference betweene the precious and the vile, and though they doe come

to the Sacrament in mixt Assemblies if they observe the cautions formerly given by showing their dislike of such abuses, mourning for them, by seasonable exhortations, reproofes, or admonitions, labour reformation according to the bounds & limits of their places & callings, observing circumstances of time, place, person, &c. and by their praying to God for reformation herein, though they doe come with wicked men to the Sacrament, they doe put an apparent difference betweene the precious and the vile.

3. Though it be a sinne not to put difference betweene the precious and the vile this way, their separation is but adding one sinne to another, and no way cleares them of the guilt of sinne, but increases it, because they have no warrant to separate.

10. *Argument.*

That that's neither commanded by God in Scripture, nor necessarily implyed, that is unlawfull to practise: but that Godly men shall partake of the Sacrament of the Lords supper in mixt Assemblies is neither commanded in Scripture, nor necessarily implied: therefore the practise thereof is unlawfull.

Answ. It is both commanded and necessarily and strongly implied, and therefore it is lawfull to practise, and our duty so to doe: that it is commanded will appeare thus, and therefore necessarily implied, where Scripture is more silent.

First, consider what hath beene said concerning the Church of *Corinth*, how corrupt it was both in Doctrine and Discipline, and yet the Apostle laies an Apostolike command upon them, that notwithstanding these corruptions and corrupt members they should in strength of their duty examine, and eate, &c. *Let a man* [*therefore*] *examine himselfe*: therefore, Wherefore? becaus many come unpreparedly and unworthily to their owne destruction and condemnation, therefore doe you examine your selves, and so eate of this bread and drinke of this cup: and that this his Apostolike injunction might take the better effect with them, he first shewes them his authority.

1 Cor. 11. 23. 1. That what he delivered to them he received from the Lord Christ.

1 Cor. 11. 24. 25. 2. In so doing they should answer the end of the institution in that there by they shew the Lords death, and keepe a continuall commemoration of it till his second comming.

Mat. 26. 26. 27, 28. Christ saith also, *Take, eate, this is my body, &c.* and our Saviour Christ in the institution of it saith expressely [*doe this*] *in remembrance of me*, yea even when *Judas* himselfe was knowne to them all to be the betrayer

betrayer of Christ after Christ had told them, yea and *Judas* himselfe of his treason, he blessed the bread, brake it, and bid them all eate of it, and tooke the cup and bid them all drinke of it, &c. now if a knowne hypocrite, a knowne Devill, a knowne betrayer of Christ were among the 12. Disciples at the Sacrament, nay at the institution of it when it was most free of corruption, and yet this sinne of *Judas* never at all charged upon the rest though they then all knew him, surely a knowne profane person may be at the Lords Table, and yet godly men may lawfully participate, and his sinne not charged upon the rest, nor hinder them from the benefit of the Ordinances.

Object. There was but one of twelve wicked, but in our Assemblies are above twelve wicked to one godly.

Answ. If there were one of twelve whom Christ himselfe chose, who knew the hearts of all men, well may there be twelve for one when corrupt men that can see no further then the outside, nor have no power nor will sometimes to reforme that, have to doe in admitting or keeping backe; and when men of all sorts that professe Christ, come together without an immediate call from Christ as the Disciples had: one Devill among twelve chosen Disciples chosen by Christ is more then one thousand in other Assemblies: and surely if Christ had seene the being of an hypocrite or devill amongst them could have made the assembly unlawfull or taken away the benefit of the Sacrament from them, he would never have chosen *Judas* to be one of the twelve, or at least would never admitted him to the Sacrament; for though at first the Disciples knew not *Judas* to bee an hypocrite, yet Christ himselfe knew him, and a knowne hypocrite ought to be as well kept from the ordinances as a knowne prophaned person, and is a more dangerous person in the Church. So if our Ministers or men that have power in the Church should know a man to be a grosse hypocrite, they ought to be as shye and carefull to cast him out as a common drunkard or adulterer.

2. *It is necessarily implied, and more.*

By the example of all Apostolike Churches who had all of them corrupt members, and corruptions in them, in Doctrine in, Discipline, yet I never read of any that were beleeving that ever separated or had any toleration so to doe; indeed the Apostle saith they went out from us because they were not of us, if they had beene of us they would have continued with us: false hearted professors fell off and departed, but no believer, no Saint separated. I speake now no more how they were corrupted both the Church of the Jewes, *Corinth* 1 Joh. 2 19

rinth, *Galatia*, and the ſeven Churches of *Aſia*, of that heretofore; in *Corinth* there was that abuſe that I never ſaw in our Aſſemblies, the Sacrament given to a drunkard in his drunkenneſſe, as we ſee the text is there plaine for it, Some came hungry, ſome drunke; or drunkards have a little more ſhame, though they be drunke weeke after weeke, and day after day, yet when they come to the Lords table, they will be ſome body, for ſhame they will not then be drunke; if they were I thinke none would be ſo madde as to give the Sacrament to them.

The ſecond thing conſiderable is to ſhew the lawfulneſſe of joyning in mixt Aſſemblies, the premiſes conſidered with thoſe cautions formerly delivered, and it will appeare lawfull if we conſider theſe particulars enſuing.

Firſt, As I have ſaid no place or part of Gods word doth forbid it, for though ſome places of Scripture have ſome ſemblance that way, yet when I come to that particular to anſwer them it will appeare otherwayes.

Secondly, As we have proved we have Gods command for it, as the former inſtance of Chriſt and the Apoſtle *Paul*.

Thirdly, The example of Gods people in all ages; ſee *Elkanah* and *Hannah* under the law. See the Jewes alſo in the Prophets time, none decline the publike aſſemblies of Gods worſhip, ordinances, and people, though as hath beene largely proved both Prieſt and people were corrupt in Doctrine and Diſcipline, yea alſo in their converſations. See this alſo in the Apoſtolike Churches before alledged.

Fourthly, It is our duty to come to the ordinances if we would have benefit by them: *Heb.* 10. 25. the Apoſtle exhorts to this duty, and reproved them that did forſake the Aſſembly.

Fifthly, The ſinnes of others are not charged upon us if we come duly prepared and as we ought to doe.

Sixthly, The errors of the governours of the Church are not made over to particular members, no more then the ſins of *Elies* ſons was upon *Elkanah* and *Hannah*, or the reſt of Gods people.

Seventhly, The uſes, ends and effects of the ordinances are obtained in mixt aſſemblies, which are ſuch as theſe following.

1. To ſtrengthen our faith and other graces.
2. To renew our Covenant with God.
3. To commemorate the death of our Lord Jeſus Chriſt: all which may be attained, notwithſtanding the preſence of wicked men at the ordinances.

Eighth-

Eighthly, We cannot, as hath beene proved, be ſaid to joyne with wicked men in the ordinances though we be preſent with them, the premiſes conſidered.

Ninthly, My owne preparation and examination makes me worthy and capable of the ordinances, the ſinfullneſſe and unpreparedneſſe of others makes me not uncapable: To the pure, all things are pure, but unto them that are defiled and unbeleeving, nothing is pure, but even their mindes and conſciences are defiled. Tit. 1. 15.

Tenthly, It is one thing for a man to joyne himſelfe with a congregation of Idolaters in their Idolatrous worſhips and wages, another thing for a prophane man to joyne himſelfe, nay rather thruſt himſelfe among Gods people exerciſed in and about the ordinances of God.

Eleventhly, No example in Scripture of any that ever ſeparated from the publike aſſemblies of Gods worſhip. I ſtand not now to prove whether our aſſemblies are ſo becauſe of that heretofore.

12. That which ſometimes and in ſome reſpect may be unlawfull, in ſome other reſpect becomes lawfull, as *Davids* eating the ſhewbread in caſe of neceſſity. So I am commanded not to eate with an inordinate brother, but rather then I will ſtarve for food I may eate with him; I ought not to have to doe with wicked men at all if I could avoyd it, but if my calling compell me I am permitted: now if the neceſſity of the body alter the caſe and make things lawfull that are otherwayes unlawfull much more the neceſſity of the ſoule: now we know there is a neceſſity laid upon Gods people either to partake in mixt aſſemblies at the Sacrament, or they cannot enjoy the benefit of the ordinances, the food and nourihment of the Soule, unleſſe they will ſeparate which they have no warrant for. 1 Cor. 5 9, 10, 11. 2 Theſ. 3. 14. Rom. 8. 35. Eph. 3. 17.

13. Nothing can ſeparate betweene Chriſt the head and the beleeving Chriſtian. Chriſt dwells in the beleever and the beleever in Chriſt, therefore it is neither man nor devill, death, ſinne, nor hell can ſeparate them, much leſſe the company of prophane men that thruſt themſelves amongſt Gods people in the Sacrament. Joh. 6. 56. 1 Joh. 4. 13.

14. Had it beene unlawfull abſolutely to participate in mixt aſſemblies either our Lord Chriſt or the Apoſtle would have laid a prohibition upon it, for there is nothing of abſolute neceſſity for a Chriſtian man to know and practice tending to life and ſalvation but it is revealed in the word of God by precept or example, nor no fundamentall error but it is alſo therein forbidden.

15. God is juſt and he puniſhes not one man for the ſinnes of another unleſſe he make them, his by conſenting to them and liking or approving Exek. 18. 14.

approving them, which none of Gods people doe by the ſinnes of wicked men in the Sacrament: (*The ſoule that ſinneth ſhall die.*)

1 Cor.5. 4,5. 16. It is agreeable to the rule to caſt out the offender, but not for the innocent to caſt out themſelves, there is no rule for that.

1 Cor.6.14 17. Unbeleevers thruſting in themſelves, gives them no fellowſhip with the Saints, for they can have no fellowſhip with them.

18. Errors in diſcipline, nay in many points of doctrine take not away the uſe of fundamentalls, nor the eſſentialls of a Church.

19. He that is caſt out of the Church is delivered up to Satan though he be caſt out againſt his will, what becomes then of thoſe that caſt out themſelves (conſider;) truely unleſſe God have more care to preſerve them from the ſnares of Satan then they bewray herein, they would become a very prey to the devill.

20. That expoſition of Scripture which is unreaſonable is falſe: but to ſay the Apoſtle would have us not at all to company with wicked men in the Sacrament, or that we ſhould deprive our ſelves of the meanes of life and ſalvation, and of the benefit of the ordinance, by reaſon of the preſence of wicked men who deprive themſelves thereof, this is an unreaſonable and ſo falſe expoſition of Scripture, and an unſound concluſion.

Obj. If we were yet convinced that it were our duty to partake in ſuch mixt aſſemblies we would doe it, but that's yet the queſtion.

Anſw. If all that hath beene already ſaid be not enough, conſider;

Firſt, it is our duty to feed upon Chriſt by Faith in the Sacrament, therefore as we regard the thriving of our ſoules, we ought not to de-

Joh.6.55. ny them the meanes of grace, leſt the guilt of periſhing lie upon our owne heads: the fleſh of Chriſt is meat indeed and his blood drinke indeed, the fleſh and blood of Chriſt is the reall food of the ſoule.

Secondly, it is the command of God, of Chriſt, of the Apoſtle, therefore our duty as hath beene proved.

Thirdly, we have the example of Gods people in former ages to carry us thorow it.

Fourthly, if it be our duty to commemorate the death of Chriſt, it is our duty to receive the Sacrament though prophaners bee there preſent.

Fiftly, the Apoſtle gives us order to examine our ſelves and eate, laying downe this as a remedy againſt the abuſes and diſorders in the Church. I conclude therefore thus that it is lawfull to participate in aſſemblies, where prophane perſons are not caſt out, as from all that hath beene ſaid ſo briefely, from theſe two Arguments.

That

That that cannot deprive us of the maine ends and benefit of our performances ought not to deterre us from them: but the preſence of wicked men at the Sacrament cannot deprive us of the benefit and ends of the Sacrament: therefore ought not to deterre us and keepe us backe from the Sacrament. 1. *Argum.*

That which God commands and expects from his people, and hath beene the lawfull practiſe of Gods people in former ages, this his people are ſtill bound to doe. 2. *Argum.*

But God by Chriſt and the Apoſtle commands us to receive the Sacrament, & Gods people have practiſed it in former ages, and that lawfully in ſtrength of duty, notwithſtanding wicked and prophane men have bin amongſt them in all times: therfore it is the duty of Gods people in our times alſo. I ceaſe to preſſe it with more arguments, though all the former particulars may be drawne into ſo many ſtrong arguments, but I hope they will ſuffice being well conſidered, as particulars of concernment to the purpoſe in hand.

There are divers godly and learned Miniſters that refuſe to adminiſter the Sacrament upon this ground, ſurely if it were not ſinfull and unlawfull to adminiſter it in a mixt aſſembly they would not refuſe to doe it. *Obj.*

I know and am confident that many both godly and learned have laid aſide the adminiſtration of the Sacrament by reaſon of that ſinfull mixture of holy, and prophane at that ſacred ordinance; and I beleeve they are men of able parts, qualified and gifted from God, lawfully called to diſpenſe his ordinances, yet their conſciences are tender this way, and therefore have forborne to adminiſter, and though I dare not condemne them of any ſinfull neglect herein, yet I cannot nor dare juſtifie their practiſe; neither would I ſeeme more knowing then they to whom the Lord hath given greater light, onely by the way I deſire to ſpeake my owne thoughts of it with ſubjection to better judgements. *Anſw.*

Firſt, I anſwer that as there are many godly and learned Miniſters that have upon this ground laid aſide the adminiſtration of this ſacred ordinance; ſo there are as many, and farre more in number as learned and as godly that notwithſtanding this corrupt mixture yet doe continue the diſpenſation thereof.

Secondly, we muſt conſider that there is in a Miniſter or Paſtor of a Congregation required not onely Miniſteriall and Sacramentall qualifications for himſelfe, that he may become a worthy Communicant, but a charge lies upon him alſo to looke well to the flocke, over which the

Prov. 27. 23. Acts 20. 28. 1 Pet. 5. 2. 3. Ezek. 34. 10.

the holy Ghost hath placed him, that they also may be such as have right and interest to the seales and Sacraments of life and salvation: therefore he ought to be very carefull of them to instruct them concerning the author, institution and end of this Sacrament, and what the Lord requires of all that desire to participate to his glory and their owne comforts. Also he ought to shew them the great and inestimable benefit of worthy receiving, and the extreame and inevitable danger that ensues upon sinfull, prophane, unprepared, and unworthy approaching the table of the Lord: yea he ought to have power to cast out offenders of this nature. But now in case when he hath done his duty in seasonable exhortations, admonitions, instructions, and reproofes, that the governement of the Church be so corrupt that the Disciples thereof be wrested out of his hands, into such hands as are as corrupt and vaine as those that ought to be cast out of the Assembly, yea and that by consent of the publike or supreme Magistrate, the question is whether in this case it is more lawfull to desist the administration, or to continue the dispensation thereof in a mixt Assembly. For my owne part I conceive it more lawfull to continue the use and administration thereof, then to desist it, and that from these grounds following.

First, It will appeare by all that hath beene formerly said concerning joyning or participating in mixt Assemblies at the Sacrament, that the sinne of such as come irreverently, and unworthily unto this ordinance, cannot be charged upon either minister or people, that come themselves as they ought: And discharging their duty in using all lawfull meanes to prevent this abuse, as when neither exhortation, admonition, or reproofe, promises, or denunciations will take place, when the power of discipline is corrupt as aforesaid, then praying against and mourning for such abuses and abominations in the Church, is expected from Gods people, not a Cessation of the dispensation of such precious ordinances. Ezek 9.4, 6.

Secondly, If Gods ministers have power, as I know nothing to the contrary, to call Gods people together to distribute to them the seales of the Covenant, why doe they deny them that priviledge to whom it especially and properly belongs, and for whom it was principally ordained: though they deny it to such as have no right to it? If they are not able to know what all men are, yet let them administer it to those they are well perswaded of, and lay a generall charge upon such as by reason of our great Assemblies, they cannot be so well acquainted withall, who in Judgement of Charity may have right also,

and

and let them have the like priviledge till their lives give teſtimony to the contrary: For as wee were better in our almes to relieve ten counterfeits, then let Chriſt goe naked or hungry in any one member, ſo had we better to admit ten Hypocrites to the Table of the Lord then deprive one godly man of this ſoule nouriſhment; it is true our Saviour Chriſt ſaith, *Caſt not Pearles before Swine, nor holy things to Dogs*, that is ſpoken as well of the doctrine of the Goſpell as of the Sacrament, yea and more properly, Chriſtian exhortations, admonitions and reproofes are there meant, as appeares by the following words, *Leſt they turne againe and all to rent you*, or leſt they ſpurne at and reject your reproofes, admonitions, and you alſo. This alſo is of the ſame importance, Reject him that is an heretique, after the firſt and ſecond admoniſhion: both places import thus much, that if wicked men would with patience and meekeneſſe receive and heare the word of God with Chriſtian admonitions, &c. and not reſiſt and reject them, they might receive the benefit of them, and though they might be yet uncapable of the Sacrament; that which I infer from that place of Scripture is, that it hath no relation at all to the Sacrament more then to other holy ordinances. Secondly, that though we ought not to give holy things to dogs nor Pearles to Swine, yet holy perſons & thoſe to whom ſuch precious mercies belong, ought not to be denyed them; & although the firſt inference ſhould bee denied concerning the relation of that place of *Matthew* to the Sacrament, yet no reaſonable man can deny the latter.

Matth 7.6.

Tit. 3.10.

3ly. Conſider the command of our Saviour Chriſt for the performance of this duty, *Doe this in remembrance of me*, and ſo alſo we have an Apoſtolicke injunction for it: *Let a man examine himſelfe and ſo let him eate of this bread and drinke of this cup*: alſo conſider the uſe and end of its inſtitution; *for as oft as yee eate of this bread and drinke of this cup yee ſhow the Lords death till he come*: & ſo alſo, *drink ye all of it, for this is my blood of the new Teſtament that is ſhed for many for the remiſſion of ſinnes*: and in the ſame place concerning the bread he ſaith, *Take, eate, this is my body, &c.*

1 Cor. 11. 24, 25, 26. 1 Cor. 11. 28. 1 Cor 11. 26. Matth. 26. 26, 27, 28.

Fourthly, wee have the example as of all Gods people in all ages partaking in mixt aſſemblies, ſo of Gods Prieſts and Miniſters in all times, yea in the Apoſtolike Churches of *Corinth*, *Galatia*, the ſeven Churches of *Aſia*, the Church of the Jewes, under the Law, yea alſo in our owne Congregations ſince the reformation of the Sacrament of the Lords Supper hath beene received in mixt aſſemblies, as hath beene already largely proved, and if Gods people have received it in mixt aſſemblies, by conſequence, Gods Prieſts and Miniſters have delivered it in mixt aſſemblies; indeed God blames the Prieſts under the

Law for admitting people uncircumciſed to his holy ordinances, but never for giving holy things to holy perſons or to any that were in externall Communion with them, though doubtleſſe many of them were vitious in their lives. Saint *Paul* doth not ſay if the inceſtuous perſon or thoſe drunkards or Schiſmatiques that were in the Church of *Corinth* were not caſt out that they ſhould ceaſe the publike adminiſtrations, no not a word to that purpoſe, but uſe all lawfull meanes in our power to purge abuſes of this nature out of the Church, but eſpecially out of our owne hearts: Let every man examine himſelfe, and ſo let him eate, &c.

Fiftly, godly Miniſters give occaſion to carnall men to deſpiſe the worke of reformation, while they ſee even thoſe that ſeeme to be moſt forward that way different in their practiſes, ſome deſiſting the adminiſtration, ſome continuing it. See ſay they what manner of reformation theſe men would have, they differ ſo among themſelves, they know not what they would have, ſo hinder the worke of reformation and ſcandall the wayes of God by their diviſions among themſelves, and give great advantage to the adverſaries of our Religion.

Sixtly, as it is better for Gods ſheepe to feed upon paſture where ſome weeds grow rather then ſtarve for want of food; ſo it is better for Gods ſhepheards to ſuffer ſome weeds to grow in the ſheeps Paſture, if they cannot prevent it, then to ſtarve their flocke; yea and as it is better for the ſheepe to feed among goates rather then ſtarve, ſo it is better the ſhepheards ſhould ſuffer goates to feed upon the ſheeps paſture though it ſhould poyſon them, then for the ſheepe to be kept from it, it being as I ſaid out of their power to reforme it.

7. Conſider there is neither command in Scripture nor example of any Prieſt under the Law, or Miniſter or Paſtor under the Goſpell, that upon this or any ſuch ground did lay aſide the adminiſtration of publike Ordinances, eſpecially the Sacrament of the Lords Supper. But we ſee it is expreſly commanded to be obſerved, and enjoyned Gods people to frequent, and if Gods people ought not to forſake the Aſſembly, or the Ordinances, or turne their backes upon them from any ſuch ground, much leſſe ought the Miniſters who by their abſence give a ceſſation to the Ordinances, deprive Gods people of the benefit and uſe of them, for whoſe ſakes they were as I ſaid principally ordained.

Obj. 8. Gods Miniſters doe but deſiſt the adminiſtration a while till it pleaſe God to open a doore of enlargement, that power may bee put into their hands to caſt out offenders and to have a people congregated according to God. *Anſw.*

Anſw. Wee all ought to labour and indeavour this way both by prayer and all other lawfull meanes to forward this worke of reformation, but I know no warrant any Miniſter of God hath upon any ſuch ground, to deny either Gods people or themſelves the benefit of this Ordinance, they may as well deſiſt all other publike adminiſtrations upon one and the ſame ground: ſuppoſe divers honeſt men were confined to a place where they could not bee without the company of ungodly men, and that there were a keeper appointed to looke to them to give them that by which their lives and comforts are preſerved and maintained, what would we thinke of that keeper that would refuſe to adminiſter ſuch things as are of abſolute neceſſitie to preſerve them in health till they come as it were out of priſon to have their tables ſpread in their owne houſes and families out of ſuch wicked company, not knowing when the time of their confinement would end? ſurely we would conclude him an ignorant or idle fellow that would rather ſuffer them to ſtarve in keeping their allowance from them, then giving it them in an untoward way, or among theeves and robbers; and as fooliſh would they be found, that upon ſuch grounds refuſe to receive their nouriſhment: even ſo though Gods people bee conſtrained either to partake with wicked men at the Lords table or loſe the benefit of it; I hould it a very weake argument that the preſence of wicked men ſhould debarre them of it: ſurely the neceſſity Gods people have of it, the right they have to it, the command of the Lord Chriſt, and apoſtolicall injunction inferring it, together with the example of Gods people in former ages prayſing it, ought to bee more prevailant with miniſters to continue the diſpenſation of it then the unavoydable preſence of wicked men ought to be for the deſiſting of this great Ordinance. Certainly the Lord rather expects men ſhould waite upon him in the Lawfull uſe of meanes in their places and callings, indeavouring to obſerve and performe theſe duties in as holy a manner as they can till he open a doore of enlargement, rather then to turne their backs upon ſuch duties of high concernment.

Thirdly, I now come to ſpeake to the unlawfulneſſe of ſeparation from our publike aſſemblies, having already ſufficiently ſpoke to the lawfulneſſe of joyning in them in the Ordinances, notwithſtanding their corruptions in and about the adminiſtrations of them.

First, conſider we turne our backes upon the Ordinances, of God for as the diſorderly *Corinthians* ſinned in deſpiſing the Church of God by 1 Cor. 11. their 22.

their abuſive thruſting themſelves to the Lords Table, ſo they that ſeparate from them doe alſo deſpiſe the Ordinance of God in turning their backes upon them, and are as deepely guilty.

Secondly, by ſeparating our ſelves we deprive our ſelves of the benefit of the ordinances, and hereby we doe that hurt to our ſelves that wicked mens preſence with us could never doe.

Thirdly, by departing and ſetting up wayes of our owne wee become guilty of performing our inventions before the ordinance of God, and with *Nadab* and *Abihu* offer ſtrange fire, which we know the Lord puniſhed from heaven with fire.

Fourthly, wee lay our ſelves open to temptation, for certainly if Gods people bee but a while abſent from the publike ordinances of preaching and adminiſtration of the Sacrament or prayer, the great ordinances of the Church, either accidentally by buſineſſe, or voluntarily, if ſuch a thing can bee in Gods people, what abundance of deadneſſe and coldneſſe overſpreads their hearts, how are they diſabled, for dutie publique or private, how unable to reſiſt temptation, to wraſtle with their luſts and wicked hearts? and truely if wee bee foyled by ſinne or Satan, the world or our owne heart in the time of our voluntary departing from the meanes of grace, blame our ſelves herein, I appeale to the hearts and conſciences of every godly man that hath experience of the frailty of themſelves this way whether it bee thus yea or no.

Fifthly, Wee hereby deny our ſoules of their neceſſary food and nouriſhment, and if it bee a ſinne to neglect the preſervation of the body, much more to neglect the welfare of the ſoule.

Sixthly, Wee hereby lay a ſtumbling blocke in the way of weake Chriſtians, who are doubtfull becauſe of our departure.

Seventhly, Wee open the mouthes not onely of the Papiſts againſt the Proteſtant Religion, but of carnall Goſpellers and civill honeſt men, who make this the great Thunder-bolt to ſhoot at our Religion and profeſſion, even the diviſions, diverſitie of opinions, ſeverall ſects that are among ſuch as profeſſe Religion, and this keepes many off from comming on to a Religious way

of

of life; The Lord of peace ſettle peace amongſt us and make us all of one and the ſame mind, according to truth in the worſhip and ſervice of God.

Eighthly, Wee doe by our ſeparation ſcandall the Ordinances and whole aſſemblies of the Church; for either the ordinances muſt be Idolatrous, and the aſſembly Idolaters and Antichriſtian, as the Separation of neceſſity muſt call them, and doe, or elſe they know their ſeparation were unlawfull: and herein I feare the Devill hath a maine ſtroake by nouriſhing in men ſuch opinions, as I formerly ſaid, while hee appeares in their eſtimation an Angell of light, for certainly this is a more dangerous Rent hee makes in the Church then any other can bee, for hee divides now not Papiſts from Proteſtants, nor prophane perſons from holy, which may bee done in the exerciſe of the Ordinances of our publique aſſemblies, but hee now divides and ſowes diſcord and diſſention betweene the godly themſelves. I pray God make us all wiſe to diſcerne and avoyd his ſubtiltie. Certainly if wee ought not to receive accuſation againſt an Elder under two or three Witneſſes, how much more carefull ought wee to bee to have very ſtrong proofes and arguments to make good an accuſation, yea ſuch a foul one as this is againſt a whole Church or Congregation, ſome of whom our owne hearts tell us are in the number of Gods people, and truely ſo accounted? nay the ſcandall reſts not onely upon Gods people, but upon the Ordinances of God alſo, for all that ſeparate muſt account them Idolaters, elſe their ſeparation is unlawfull. 1 Tim. 5. 9.

Ninthly, it will appeare, it is unlawfull to ſeparate from ſuch aſſemblies as ours are where the Word and Doctrine of ſalvation is ſo plentifully taught, the Sacraments ſo duely adminiſtred, ſuch a viſible profeſſion made to both theſe, notwithſtanding the corruptions among us; by theſe things to which the Church of God is compared in Scripture.

Firſt, to a Vine: I am the Vine, ſaith the Lord Chriſt, and yee are the branches, *John* 15. 5. Now in caſe there bee a dead fruitleſſe branch or more, what courſe is to bee taken? What, cut off the living branches? Nay, cut off the dead branches that the living may thrive the better: Every branch that beareth not fruite hee taketh away, ſaith the Lord Chriſt, meaning God the Father, who is the Husbandman; and every branch that bringeth John 15 2

bringeth forth fruit he purgeth that it may bring forth more fruit.

Mat.20.1. Esa 5.1. 1 Cor.3.9. Secondly, The Church of God is Gods vineyard, Gods husbandry, the Lord he preserves the vines, the young trees, the flowers, the profitable hearbs, but he takes away and rootes up the dead branches, weeds and such like, and surely we would count him a mad vine-dresser or gardner that because of some dead branches in the vine or some weeds in the garden, should thinke to make the vine fruitfull by cutting off the living fruitfull branches, and the garden to prosper by plucking up the hearbes and flowers, this indeed is the way to destroy a vine, a husbandry, a garden, but never a way to preserve it: and truely the next way to give a nullity to a Church, is for every godly man, if they durst, to separate from it, and strip it of its Ordinances, and Members, but the way to preserve it is to purge it by casting out the abusive, not by departing from it: it is needlesse here to aske mee what wee should doe, if those dead branches be not cut off, I have already answered that.

1 Cor.3.9. Thirdly, Compared to a building, in buildings we know men use to cast away refuse rotten Timber and rubbidge, but they make use of the sound and serviceable materials, or else they would make but a foolish building.

Rom.12.4. 5. 1 Cor.6. 15 Ephes.5 30. Fourthly, To a body whereof Jesus Christ is head: now we know a man may be a true man and have a palsie hand, or a rotten finger, and the way to preserve life is to cut off the dead rotten member, not to cut off the sound; if there should be any of that other opinion, I should as the proverbe saith, count him a good Chirurgion, but a very bad Physitian.

Mat.13.24, 25. Fifthly, to a field wherein is Cockle as well as corne, Tares as well as Wheate: And though some hold that this parable hath relation to the whole world, and by Kingdome of heaven is meant the Gospell of the kingdome, yet it may as rightly be applyed to the condition of the visible Church, which shall consist of Tares as well as Wheate to the end of the world. Yet take it which way ye will, see the Lord of the Harvest is very carefull to preserve the Wheate, and therefore would not have the Tares medled withall till harvest, not that I would so apply it as that prophane men in the Church should not be dealt withal, but to this purpose, to let men know, the way to preserve a Church is not by plucking up the godly, or the Wheate, but rather to roote out the Tares, the weedes, the ungodly, and let the good Corne stand and grow till harvest to be gathered into Gods barne.

Sixthly, The Ordinances in the Church, as the Word and Sacraments

ments and Prayer, are compared to the Wedding Feaſt, to which a man ſhould bring his wedding garment, when in that Parable of the marriage of the Kings Sonne, the King came in, he never reproved them that ſat at table that had on theſe Wedding garments, but him that had none, takes him and caſts him out, the reſt were not ſhut from the table, becauſe they ſate with him that had not on his garment, nor reproved for it, he ſinned, and he onely ſuffered: ſo conſequently, the beleeving prepared Communicant, ſhall not be blamed for the unbeleeving and impenitent, but his ſin ſhall be upon his owne head. And as the ſinnes of wicked men and their preſence at the Sacrament cannot hinder the godly from eating the fleſh and drinking the blood of Chriſt ſpiritually by faith, ſo they can no way hinder the beleever from life and ſalvation, by this their ſpirituall feeding upon Chriſt, Whoſoever eateth my fleſh and drinketh my blood ſhall not periſh but have everlaſting life. *Joh. 6. 54.*

Tenthly, It will appeare it is unlawfull to ſeparate from our viſible and publicke aſſemblies, becauſe the Lord continues his preſence among us, Let no man be more holy than God. For ſo long as the Word and Sacraments are continued, and the viſible ſignes of Gods gracious preſence making the meanes effectuall to convert and build up in the wayes of God, as, the Lord be praiſed, wee have ſufficient proofe dayly of, we may conclude it is utterly unlawfull to ſeparate. They themſelves that do ſeparate do confeſſe they had their converſion in our aſſemblies, and their beginnings of grace, though ſome of them evade it and ſay, not by the meanes in the Church of *England*, but by reading and private conference, and the like; but we have daily ſufficient and good teſtimony of the benefit received by the Ordinances and meanes of grace, continued in our publique aſſemblies, I hope every godly heart among us hath large teſtimony of the daily heate, life, and comfort that is found in them: we finde that propheſie in the 42 of *Iſaiah* and the 16. verſe, fulfilled to us: and ſo *Iſaiah* 29. 18. where the Lord by the Prophet foretells what he would doe for his people under the Goſpell, he would bring the blinde by a way they knew not, that he would make darkeneſſe light before them, and crooked things ſtraight: ſo in that 29. Chapter, In that day ſhall the deafe heare the words of the booke, and the eyes of the blinde ſhall ſee out of obſcurity, and out of darkeneſſe, &c. And truely the proofe of the efficacy of the meanes of grace in our publique aſſemblies, hath received the witneſſe of many hundreds who have ſuffered perſecution for it, and have, many of them, ſealed it with their deareſt blood, who doubt-

doubtleſſe are now enjoying the bleſſed fruites of their ſufferings, for the name, profeſſion, and Goſpel of Chriſt: none of all which Martyrs, did ever account in the Church of *England* the Ordinances of God Idolatrous or Antichriſtian, or till it did wholly apoſtate, and as it now ſtands it was in Kings *Edwards* time.

Iohn 9.25. 32. What better witneſſe can there be than experience? or how is the tree knowne but by its fruites? this perſwaded the blinde man of the truth of Chriſts Doctrine, even the miracle that he wrought upon him: Surely, ſaith he, God heares not ſinners, and I am ſure I once was blinde, and I now ſee; as I hope many of us in our aſſemblies can ſay, whoſe eyes the Lord hath opened, and whoſe hearts the Lord hath changed. Let the Separation raile upon our Ordinances, Miniſters, and Aſſemblies as much as the Scribes and Phariſees againſt Chriſt and his Apoſtles, and Diſciples, and labour to ſeduce men as they would have done the blinde man whoſe eyes he had opened; I ſay, let them do what they will to reproach us, we may truely ſay, once we were blind and we now ſee, and we are ſure the Lord hath opened our Eyes by this contemptible meanes: and as by vertue of Chriſts prayer, the clay and ſpittle became effectuall, ſo by vertue of the Spirit of God, and the Interceſſion of Jeſus Chriſt, for his poore Saints, the meanes of grace becomes effectuall, both to convert, and to confirme and eſtabliſh to eternall life.

By workes, Saint *James* ſaith, faith is made manifeſt, or perfect, *Jam.* 2.22. and ſo our Saviour ſaith, The workes which I doe, teſtifie of me; and as the miracles and great workes of Chriſt ought to have convinced the Jewes that he was Chriſt, ſo the many yeares large and plenteous fruite reaped by the publique adminiſtrations of the Ordinances in our publique aſſemblies ought to be ſufficient to convince all gainſayers, that deny the truth and lawfulneſſe of them, for ſurely were not the preſence and power of God in the Ordinances they would become dead and fruitleſſe.

11. If a man were deſirous to ſeparate, and that it were lawfull, where is the Word of God, the Goſpell of Jeſus Chriſt, more fully, clearely, truely, and powerfully preached than in our publique aſſemblies, and in many places the Sacraments as duely and reverently adminiſtred? And I am confident there are as few falſe-hearted profeſſors in the Church of *England*, conſidering the proportion, as in the moſt exact aſſembly of ſeparation: by Profeſſors, are meant not onely ſuch as are in externall Communion, but ſuch as ſeem in a more ſpeciall manner to performe godlineſſe, and of theſe for uprightneſſe, they may

ſet

ſet forth to moſt exact aſſemblies, &c. of ſeparation.

12. Conſider Salvation is to be had in the Church of *England*, by the meanes of grace continued in it, therefore it is a true Church, and unlawfull to ſeparate from it, and to turne our backes upon the Ordinance.

Object. We that ſeparate, doe not turne our backes upon the Ordinances, but we deſire to enjoy them with more purity.

Anſw. It is lawfull to deſire and indevour this way, but let no man be more holy than God commands him, nor doe unlawfull actions that a good end may be produced out of it.

Let any man ſhew me where Scripture allowes of, or commands any ſuch ſeparation from a true Church, for any ſuch ends, and I ſhall be ſilent: it is true, there are many places pointing out Gods people to ſeparate from heathens, publike Idolaters and Idolatrous worſhippers, but never did I read that one Jew ſeparated from the publique aſſemblies of Jewes, nor one Chriſtian warranted to ſeparate from the publique aſſemblies of that Church of which hee is a member, borne of Chriſtian parents, which were members of this Church, and themſelves admitted members by baptiſme into the viſible aſſemblies of Gods worſhip and ordinances, that ſuch a one ſhould rip himſelfe from the publike aſſemblies of Gods people for any errour in Doctrine or Diſcipline, eſpecially not fundamentall, or though it be fundamentall, if not the errour of the whole Church, it gives no warrant to ſeparate; for I doe not account the private opinions of ſome of our Divines, who are corrupt in ſome tenents, as that of *Arminius*, *Pelagius*, *Socinus*, *&c.* to bee the errour of the whole Church. For many hundreds for one, diſclaime theſe errours, both clergy and Laity; they have no calling to create a Church to themſelves without conſent of authority, the civill Magiſtrate having power both, as I conceive, to eſtabliſh and reforme Religion, and ſo long as he doth do it according to God we muſt obey actively, if he derogates, then we muſt obey paſſively: if the Magiſtrate command me to heare the Word, to obſerve the Sabbath, &c. I am bound in conſcience, I conceive, to obey; but if he command me to goe to maſſe, I may and ought to refuſe but not reſiſt, obey paſſively, in this as in all other, I ſubject to better judgements; Yet I hold it alſo lawfull to flie rather then reſiſt or ſuffer, but this flying I account is paſſive alſo.

1 Tim 2. 1.2. Deut. 17. 18 Ioſu. 3. 6. and 6. 5. 1 King. 2. 35. 2 King. 18. 4. 1 Chron. 13. 12. & 15 1. 11. 12. 16. 2 Chron. 8. 14. & 17. 6, 7, 8, 9. & 19. 18. Mat. 22. 21. Rom. 13. 1, 2. 1 Pet. 2. 13. Mat. 10. 23

Fourthly, I come now to speake something of those places of Scripture alledged for the maintaining of these errors of separation.

Deut. 33. 28 From the matter

First, *Numb.* 2. 34. the children of *Israel* did according to all that *Moses* commanded them from the Lord, so they pitched by their standards, and so they set forward every one after their Families according to the house of their Fathers.

Answ. I know not at all what relation this hath to the matter in hand or how to conclude a separation lawfull from hence, and though the *Israelites* did observe Gods direction in their journeys, yet many of them were wicked enough in their lives, and yet the other separated not from them; if they would conclude from hence that Christians should undertake nothing under the Gospel, but what they have command from God for, in matter of worship or otherwise, then I conclude they must not separate because God never commands that we should separate from the publique assemblies of his people; but I will cease to speake any thing at all to those places of lesse concernment, onely quote them in the Margent, that the Reader may peruse them himselfe, and speake to those which seeme to have more strength.

Deut. 7. 6, 7. 8. *Ibidem.*

Secondly, *Levit.* 20. 26. and yee shall be holy unto me, for I the Lord your God am holy, and have severed you from other people.

Answ. This is farre from the matter in hand; here is a command to *Israel* to be holy because God their God is holy, and had severed them from other heathen and Idolatrous nations, what warrant this gives one Jew to separate from another, or one godly man to separate from publique assemblies of Gods worship I know not: our Saviour Christ layes the same command upon his Disciples, and so upon us, to be holy as he is holy, and he chose his Disciples out of the world, doth this give them warrant to separate one from another? all true beleevers are chosen out of the world, that is, from the common sinfull courses, customes and fashions of the world, yet they ought to hold fellowship in the worship of God.

Thirdly, *Ezra* 9. 2. the *Israelites* are blamed for a sinfull mingling themselves, which were the holy seed, with the Idolatrous and heathen nations that worship Idols and false gods, Sunne, Moone, Planets, &c. and that in an especiall manner prohibited, *viz.* marrying with them. This is unsutable to the occasion it is quoted for: if wee worship Idols or our ordinances be Idolatrous in their institution, then it were to some purpose, *John* 15. 19. Because I have chosen you out of the world, therefore the world hate you.

Answ.

Answ. All Gods people are choſen out of the world, and upon the ſame ground are hated by the world; doth this give any liberty to decline the ordinances?

Fourthly, 1 *Pet.* 2. 9, 10. But ye are a royall Prieſt-hood, a choſen Generation.

Answ. This Text hath reference to all the elect of God, as appeares in the firſt Chapter and firſt Verſe, to ſtrangers ſcattered throughout *Pontus*, *Galatia*, *Cappadocia*, *Aſia*, and *Bithynia*, who were converted and hath no relation at all to a Sacramentall Communion or Church fellowſhip, onely intimates all beleevers are choſen, and peculiar to God, which we deny not in oppoſition to the vaſt multitudes of prophanors in the world.

Fifthly, 2 *Chro.* 23. 19. *Jehojada* appointed Porters to the houſe of the Lord, that none that was uncleane ſhould enter in.

Answ. Put caſe that Leviticall cleanſings, and purifications were not now out of date: yet this is not to the purpoſe: For if he had ſet Porters to keepe out the cleane from the ordinances, becauſe of ſome uncleane among them that were already entred in, it had beene ſomething, though but a little to this purpoſe, by reaſon many things, and many men at ſome times were then accounted uncleane, that now are not to be counted uncleane under the Goſpell: as by touching a dead carkas, or having an iſſue of ſeed, &c. theſe are cleane under the Goſpell, which were then uncleane.

Sixtly, *Ezekiel* 44. 9. No ſtranger uncircumciſed in heart or in fleſh ſhould enter into the Sanctuary.

Answ. Though no ſtranger ſhould enter, becauſe they were not in the limits of the nationall Covenant of circumciſion, yet all that were admitted members of the Jewiſh nation by circumciſion were alſo admitted to the ordinances, and yet many of them as vicious and prophane, as hath formerly beene proved, as any in our aſſemblies can be, & we admit none to that ordinance but ſuch as by baptiſme are admitted viſible members as they were by circumciſion; and if no ſtranger ſhould enter into the ſanctuary, ſhould not they enter in that were of the ſame nation, and under the ſame covenant? yea doubtleſſe, and if ſtrangers were admitted by the neglect of the Prieſts, as they were often, did this cauſe the other to ſeparate? this is abſurd. Ezek. 22. 26. Lam. 1. 10.

Seventhly, *Ezek.* 22. 26. her Prieſts have violated my Law in that they put no difference betweene the holy and prophane.

Answ. This was the Prieſts ſinne, but this gave not the people warrant to ſeparate, no more than that of *Elies* ſonnes.

Eighthly, *Jeremiah* 15.19. If thou take away the precious from the vile.

Answ. That is, if thou separate or cast out the vile persons from the precious: for there is a twofold separating; one, when wee cast out the party from whom we separate, another, when we cast out our selves from them: but the first of these is here meant;

First, because the precious have right to the ordinances and ought not to be cast out.

Secondly, because of the words following in the close of the verse, (Let them returne to thee, but returne not thou to them) *viz.* Let them upon repentance or entring into covenant come againe to thee, and to the ordinances, but doe not thou decline the ordinance to suite with their sinfull manners: [Let them returne to thee] implies, the vile were once with him, and were cast out.

Ezek. 22. 26. Eighthly, *Ezek.* 44. 23. They shall teach my people the difference b t weene the holy and prophane.

Answ. True, this was the Priests office so to doe, to show who have right to the Ordinances, who not, and so doe our Ministers now, or ought to doe, but I can heare no Text say, yet if the Priest put not difference betweene the holy and prophane, doe thou separate thy selfe and come not to the publique ordinances.

Ninthly, *Numbers* 19.20.22. Whatsoever the uncleane person toucheth shall be uncleane.

Answ. We have not now under the Gospell to doe with such shadowes and Leviticall purifications as then were in use, wee are all 1 Ioh. 1.17 cleane through the blood of Christ, wee may now touch a grave, a Luk. 11.41 dead person, a Leper, and yet come to the ordinances: we now speake Ioh. 15. 3. not of such legall ceremonies, but of godlinesse and holinesse of life: besides these uncleane persons had their cleanlings, as appeares in the cited Scripture: many men of vicious lives frequented the sanctuary, and yet were not counted uncleane: besides, to the pure all things are pure, but to the impure all things are uncleane. Lastly, we mistake if we thinke that the uncleane person touching the ordinances of God can mak them unclean in themselves, or to any other then to themselves: also it is to be noted that the uncleanesse spoken of in this Text is the uncleanesse of the body, whereby such a one was made uncapable of humane society, and this uncleanesse kept him no more from the ordinances then from common society; it is the corruption and the depravity of the inner man makes men uncapable of the Sacrament, not any defect or uncleanesse in the body other then as it is contagious.

This

This Text of Scripture hath no relation at all to a religious ſeparation but a Civill.

10. 2 *Chro.*6.14.17. Thou ſhoweſt mercy to thy ſervants that walke before thee with all their hearts. If this Text have any thing in it to warrant a ſeparation from the ordinances of Chriſt, let the indifferent judge: if any thing concerning Sacramentall communion were here meant, it would rather be a ſilent reproof of them that decline the ordinances; for they cannot be ſaid to walke uprightly with all their hearts before God.

11. *Exodus* 19.5. If yee will obey my voyce, yee ſhall bee a peculiar treaſure unto me. This is a generall promiſe made to all the nation of the Jewes, and ſo to us under the Goſpell, that upon condition of faith and obedience, the Lord will gratiouſly accept of us in his Sonne to bee his; what there is here to countenance ſeparation from the publique aſſemblies of Gods worſhip I underſtand not.

12. *Pſalme* 135. 4. For the Lord hath choſen *Jacob* to himſelfe; this Text ſhewes how according to the election of grace, he hath choſen the promiſed ſeed, the children of the faithfull out of the world to himſelfe, as well under the Goſpell as under the Law. Theſe places of Scripture therefore ſhould encourage us to walke with God in the frequent uſe of the Ordinances, not to turne our backes upon them. I hope conſidering what hath beene formerly ſaid, no man will doubt whether the Word and Sacraments in the Church of England bee the Ordinances of God, though there may be ſome miſcariage in the diſpenſation of them: if they ſhould make any ſuch ſcruple;

Firſt, let them remember they are of the Lord Chriſt his inſtitution.

Secondly, by experience wee ſee the Lord graciouſly found preſent in them, as appeares by the daily fruite proceeding from them; ſo that as our Saviour ſaith concerning himſelfe, My works teſtifie of me, and, The tree is knowne by its fruits, for men gather not grapes of thornes, nor, &c. even ſo the heat, life and nouriſhment which is attained in theſe ordinances declare manifeſtly the preſence of God in them by his Spirit, making them effectuall to all that belong to the election of grace, and ſo conſequently that they are the ordinance of God, ordained for the converting and building up of his people in the wayes of God.

13. 1 *Cor.*6.11. And such were some of you, but ye are washed, but ye are sanctifie; the Apostle here declares the different condition of Gods people; what they were before conversion, what they are after, what they are by nature, what by grace; it is very strange logicke to draw any conclusion from hence to countenance separation from the Church; true, hence we ought to gather that Gods people after conversion ought not to live in that ungodly and uncleane way that they did formerly, nor frequent the societies of uncleane and lewd livers, nor run to the same excesse of riot with them as they did before conversion, but rather now apply themselves to the society & fellowship with godly and holy men, and frequent the ordinances of God, with all due care and diligence, that they might be more and more built up in the wayes of God.

1 Pet. 1. 22. Titus 3. 3, 4, 5.

14. *Col.*2.19.20. And not holding the head from which all the body by joynts and bones having nourishment ministred, and knit together increaseth with the increase of God; wherfore if ye be dead with Christ from the rudiments of the world, why as though living in the world are ye subject to ordinances? The Apostle in these words sheweth the errour and vanity of such as were led away by Jewish, and heathenish observations, as new Moones, Sabbath dayes, meates, drinkes, &c. worshipping of Angels, &c. while they neglect the head of the Church, which is the Lord Christ: what colour men may here have to separate from the ordinances of God I know not, as for being subject to humane ordinances, we must not conceive that the Apostle meanes we should resist the lawfull power and authority of men set over us in Church and Commonwealth, for then we should make one Scripture crosse another, for Saint *Peter* exhorts us to submit to every ordinance of man for the Lords sake. Then by humane ordinances are such here meant as were Heathenish and Jewish, that were types and shadowes of the substance which could not now be consistent in the Church with the being of Christ, not such ordinances as the Word preached, Sacraments, and Prayer, these are the ordinances of God, and not humane ordinances, though there may bee some corruptions in the dispensation and administration of them; yet they being the ordinances of God, we ought not to separate from them.

Eph. 4. 15, 16. *Ibidem.* 1 Pet. 2. 13.

15. *Matth.*28.20. Teaching them, to observe all things that I have commanded you, and loe I am with you alwayes unto the end of the world, &c.

Answ. What there is here to maintaine a separation from the publike assem-

assemblies of Gods people and worship, I know not, if Christ have left any such command with his Disciples, surely it would be found extant in Scripture, especially a point of so high concernment, 1 *Pet.* 1.22,23. 1 *Tim.* 2.1.13. not suitable to the purpose: besids the command of Christ, and the presence of Christ is to be found for the justification of those that attend his ordinance. Such other places of Scripture as seeme to have more weight in them follow.

16. *Rom.* 12.5. For we being many are one body in Christ: hence the Separation conclude that all that partake of the Sacrament are of one and the same body, and must therefore of necessitie be Saints at least in outward appearance.

Answ. 1. I answer, all that come to the Sacrament whether godly or prophane may be accounted members of the same visible body by an externall covenant, being by baptisme admitted into the fellowship of the visible Church, and making a profession of faith in Christ, though their lives are unanswerable.

Secondly, The Apostle when he saith here (we) being many are one body in Christ, he speakes of that mysticall union that is betweene Christ and beleevers, and speakes here of the invisible Church, not of the visible, and it will appeare that he spake onely of beleevers, because it is unpossible for an hypocrite to be joyned to the body of Christ, more than a prophane person, and doubtlesse there were hypocrites among them. Yet saith he, we being many, are one body in Christ.

Thirdly, Admit he should speake of the visible Church, and that they ought all to be such as in judgement of Charity are Saints, he doth not say, if there be any prophane person among you, separate or cut your selves from the body.

17. 1 *Cor.* 10. 17. For we being many are one bread, and one body, for we are all partakers of that one bread: The Apostle here also sheweth that one-nesse and spirituall Communion that all beleevers have with Christ the true bread of life, and the true head of that mystical body. This Scripture is of the same nature with the former, therefore already spoken unto.

18. 1 *Cor.* 5.11. If any man that is called a Brother, be a fornicator, or covetous, or an Idolater, or a railer, or a drunkard, or an extortioner, with such a one eate not.

Answ. It is true, we ought not willingly to eate with such a one, or to have any voluntary familiarity with him, this place hath no relation at all to the Sacrament.

Object.

Object. If we ought not to eat common bread with him, much leſſe to joyne with him in the Sacrament.

Anſw. It is in our owne power to have familiarity or common ſociety with him or not: but not in our power to eat or not to eat with him at the Sacrament; if the Church be remiſſe in exerciſe of diſcipline, the remedy to be uſed in this caſe, the Apoſtle preſcribes in the laſt clauſe of the Chapter: Therefore put away from you that wicked perſon: he ſaith not, if the Church be remiſſe, and that he be not put away, come not to the table of the Lord. The Text beareth no ſuch weight that way, but that in diſcharge of my duty, I ought to frequent the ordinance, unleſſe it were in my power to caſt him out, but of this heretofore.

19. 2 *Cor.*6. 17. Wherefore come out from among them, and be ye ſeparate, ſaith the Lord, and touch no uncleane thing, and I will receive you.

This Text and that of *Revelation* 18. 4. are the two maſter-pieces of all their Scriptures: I will ſpeake firſt to that, 2 *Cor.* 6. 17. where wee muſt conſider, firſt, who are to ſeparate; ſecondly from whom they are to ſeparate; thirdly, what are the uncleane things there not to bee touched.

Firſt, they that are to ſeparate, are the beleeving *Corinthians*, men converted from Heatheniſh and Idolatrous cuſtomes and ſervices, to faith in Jeſus Chriſt.

Secondly, they muſt ſeparate from Infidels, men deſtitute of the knowledge of Chriſt, and men voyd of faith, men not profeſſing Chriſt, palpable Idolaters, as appeares in the foregoing verſes. What fellowſhip hath righteouſneſſe with unrighteouſneſſe, or what concord hath Chriſt with *Beliall*? the beleever with the infidell; or what agree-hath the Temple of God with Idols?

Thirdly, the uncleane things from which they are to ſeparate are their Idols and prophane ſacrifices: and truely if in the viſible face of our aſſemblies Chriſt were not profeſſed, his ordinances diſpenſed, if the ordinances were ſuperſtitious and Idolatrous in their nature and inſtitution, and heatheniſh Gods were worſhipped by us, it were indeed good reaſon for all Gods people, all that beleeve in Chriſt to ſeparate, but that this place tolerates any man to ſeparate from ordinances inſtituted by Chriſt and miniſtred in aſſemblies profeſſing Chriſt, and where are many beleevers met together in the name of Chriſt; this I finde no warrant for though there may be many corrupt members exerciſed

erciſed in and about them, the ordinances remaine the ordinances of Chriſt, notwithſtanding prophane men have to doe in the diſpenſation of them: *Elies* ſonnes were wicked, but the ordinances kept their owne nature and uſe to Gods people that came duly prepared to them. If thoſe that pleade for ſeparation can make it appeare that in all the booke of God there is any one place to countenance or warrant a ſeparation from ordinances of the Lord Chriſts owne inſtitution, notwithſtanding the evill managing of them, and corrupt men imployed about them, then they ſay ſomething; but becauſe Scripture commands Gods people to ſeparate from the Aſſemblies of heathens, which worſhipped falſe Gods, as the Sunne, Moone, &c. and ſuch as obſerved Idolatrous cuſtomes and practiſes in ordinances invented of their owne braine, not inſtituted by Chriſt, this can be no warrant for Gods people to ſeparate from the Ordinances of Chriſt. If they ſhall yet ſay, the corrupt managing and diſpenſation of them make the ordinances uncleane and Idolatrous; I hope there is formerly ſpoken enough to give ſatisfaction to that, where it is proved lawfull to joyne in mixt aſſemblies, and the unlawfulneſſe of ſeparation. As for this portion of Scripture, where it is ſaid, Come out of [her] my people that yee be not partakers of her ſinnes, and that yee receive not of her plagues. Rev. 18.

We muſt underſtand what is meant by this word [her,] and if we examine the 17. and 18. Chapter of this booke of *Revelation*, wee ſhall plainely finde it to be the ſcarlet Whore, the Pope of Rome, ſo all expoſitors, the whore of *Babylon*, that mother of harlots, and abomination of the earth. Chap. 16. 19. And great *Babylon* came in remembrance before God to give unto her the cup of the wine of the fiercenes of the wrath of God. Chap. 17. Verſ. 1. Come hither, ſaith the Angell to Saint *John*, and I will ſhew thee the judgement of the great Whore, that ſits upon many waters, with whom the Kings of the earth have committed fornication, and read, &c. read I ſay the fourth, fifth, ſixt, ſeventh and ſo to the end of that Chapter. Now in the eighteenth Chapter, the Lord by St. *John* foretells the fall and deſtruction of this great whore of *Babylon*, by reaſon of her great abominations; and gives an exhortation for Gods people to come out of her, ſuch as have joyned with her in her ſins, leſt they do alſo partake of her plagues. What warrant this gives men to ſeparate from the ordinances of God, and the publique aſſemblies of Gods people exerciſed in and about the worſhip of God I know not, we all know that *Rome* is the very ſeate of Idola-

try, both for the matter and manner of their worship, their doctrine false in fundamentalls, more corrupt then Heathens and Pagans; there is no ordinance of Christ among them, onely the Word is preached in an erroneous and false way to the people to seduce and betray them from Christ to Antichrist; they have ordained Sacraments of their owne, worships of their owne, nay in a Scripture sense, gods of their owne; from the assemblies of these Idolaters Gods people must separate, not from publique Congregations of Gods worship, for as I have spoken at large, with us are the ordinances of Jesus Christ, the Word of God taught sufficiently to salvation in all that beleeve, we observe no other ordinances but what Christ hath instituted and ordained, but it is impossible for any man to come to life and salvation by their Idolatrous worships; though the Lord may have his number amongst them which have not bowed the knee to *Baall*, yet these were never converted by the false worships, ordinances and inventions, but by some extraordinary or immediat blessing bestowed upon them from the reading of the Scriptures, &c. and inspiration of his Spirit, &c. for Satan never be-
Mat. 12. 25. gets children to God, nor Antichrist convert men to Christ, A kingdome divided against it selfe cannot stand. And thus having very briefely spoken concerning those places of Scripture alledged by those that plead for a separation, according as my weake talent and short time will permit: I will shut up with the fifth and last thing I intended and promised to speake to, which is onely to give a few words to avoyde mistakes; for I earnestly desire not to offend the conscience of the weakest Christian, or to bring upon my selfe that aspersion which some prejudicately would cast upon me. For I call God to witnesse that according to that poore light God hath given me, I have not beene injurious to any knowne place of Scripture or winked at any knowne truth in this discourse, but have as earnestly desired and unpartially indeavoured to convince my owne heart of the truth of this point of so great concernement, and that makes so great difference among Gods people, as for the informing of any other to whom I am in some measure engaged by way of promise or private interest.

Therefore I desire to deliver my selfe plainely as I can, that whatsoever I have spoken upon this subject is neither to dignifie my owne opinion, nor to maintaine or pleade for any corruption or abuse in our Church assemblies, or dispensation of the ordinances: for while I say it is unlawfull to separate from such assemblies, for reasons formerly given,

given, yet I ſay not it is lawfull for corrupt and prophane men to bee admitted to the Sacrament, onely I have deſired to informe my ſelfe and others how and in what manner they may ſafely joyne and frequent the ordinances of life and ſalvation to their comfort, though thoſe in authority be remiſſe in the exerciſe of diſcipline, and ſo corrupt in their offices and truſt repoſed in them.

But I doe earneſtly deſire to perſwade and ſtirre up my ſelfe and all Gods people in all our ſeverall addreſſements to God in prayer wee would make this on ſpeciall part of our deſires, that God would purge the Church of all abuſes both in doctrine and manners, and ſettle the ordinances amongſt us in their power and purity; and I deſire not only that Gods people ſhould pray againſt theſe corruptions, but mourne for the continuance of them, and every one according to the bounds and limits of his place and calling to ſhow his utter diſlike of them in all lawfull wayes, though not by ſeparating, which I hope ſufficiently appeares to bee unlawfull, the premiſes conſidered: and truely this I have done for theſe reaſons following.

Firſt, to ſatisfie my ſelfe and others that were doubtfull in this point of joyning in mixt aſſemblies lawfully.

Secondly, to make up the breaches and avoyd diſſention & diviſion which Satan is apt to make between not onely carnall men and godly men, but betweene the godly themſelves, which is that that Saint *Paul* reprehends in the *Corinthians*, and tells them plainely it was an evidence of their carnality; and this alſo hee earneſtly exhorts them to by the name of the Lord Jeſus Chriſt, that they would all ſpeake the ſame thing, and that there be no diviſion among them, but be perfectly joyned together in one and the ſame judgement, and in *Rom.* 16.17. hee intreates them to marke ſuch as cauſe diviſion, and to avoyd them, have no unneceſſary ſociety with them.

1 Cor. 3. 3.

1 Cor. 1. 10

Thirdly, that the enemies mouthes may be ſtopped, not onely the Papiſts, who as I formerly ſaid, ſhoot this as their maine thunderbolt againſt our Religion, the diverſity of opinions, but alſo our prophane looſe Proteſtants, nay even our civill honeſt men, who take occaſion from hence to reproach the wayes and people of God, of which wee have too much wofull experience; yea and it is a maine ſtumbling blocke in the wayes of many weake ones that might otherwiſe bee won to Chriſt, even the deviſions among Gods people, whilſt Gods people by an even and peaceably walking, following the truth in love, and

Eph. 4. 15.

Ephe. 4. 3. by keeping the unity of the Spirit in the bond of peace, might adorne the Goſpell, and by their godly converſation incourage others to come in. And now in all that I have ſaid having declared my owne judgement which I ſhall ever carry in my hand, and lay at the feet of him that ſhall give mee further light, though I deſire not to meddle with too many doubtfull diſputations, my time nor abilities affording it: I beſeech the Lord to perſwade our hearts what is good and acceptable to him, and how to walke in all well pleaſing before him, to whom be all honour and glory for evermore, *Amen.*

A Poſtſcript.

AMongſt many friendly ſolicitations I had for the publiſhing this Treatiſe, I met with one whom I made acquainted with my intentions, that thought it not convenient at this time by reaſon as he conceived it would give ſome advantage to our wicked Malignants to cheriſh in themſelves their evill thoughts of the Church and people of God for their diviſion, by reaſon this booke alſo in diverſe places of it reprehendeth the like miſdemeanours in the Church, which the Papiſts and our prophane ones ſo much caſt in the face of our Religion; and truely before I brought it to the preſſe, I debated the buſineſſe with my ſelfe, whether the premiſes conſidered, I ought rather in conſcience to bring it forth for the benefit of the Church and people of God, or to conceale it for this ſuppoſed diſadvantage: and being very willing to remove all ſcruples from their tender conſcience, I thought good briefely to ſet downe the reaſons and arguments which inforced the birth of that which otherwiſe had beene buried in oblivion.

Firſt, I conſidered many had laboured with mee to have it made publike, and but one onely that objected any thing againſt it, and that onely for the time preſent he thought not convenient.

Secondly, I conſidered the fuller of diſtractions the Church and State is, the more need is there to haſten forth ſuch a ſubject as this is.

Thirdly, that we ought to have a farre more high eſteeme of the ſatisfying the conſcience of the weake Chriſtian, and to have a greater care to ſettle the diviſions which are in the Church, then to trouble our ſelves with the evill conſtructions of the wicked.

Fourthly, there is nothing made knowne herein either to Papiſts or Malignants that they can take the leaſt advantage, but what they already know they know too well by our rents and ſchiſmes in the Church that wee are divided, whether any man ſhould indeavour the unitie thereof yea or no; ſurely wee ſhould not be aſhamed to make peace betweene neighbours, though ſome others doe thereby take notice of the difference betweene them, much leſſe ought wee to neglect to indeavour the quiet of the Church and people of God, although

even hereby some men take notice of the distractions in it.

Fifthly, the best way to convince the adversaries of truth is to side with them so farre as they speake the truth, neither ought wee to bee ashamed to speake that which is a truth, although the prophanest wretch in the world should speake the same, for by the same reason, because the Devill acknowledged Christ to bee the Sonne of God the Disciples should have denied him.

Sixthly, men of prophane and malignant spirits never trouble themselves much with bookes of Divinity, especially in these times wherein nothing sells but State matters; I dare presume where there is one malignant buyes this Booke to abuse it, twentie honest men will buy it for their benefit.

Seventhly, the neglect of treating upon this and the like subject is a maine cause of the divisions of the Church, there not being one of a hundred that spend their time in publike or private, by word or writing this way, and if the consciences of Gods people bee satisfied in this point, there will consequently be more peace in the Church, and lesse ground of scandall; the cause being removed the effect must needs cease.

Eighthly, if every man should be silent this way, it would be a tacit justification of the preposterous proceedings of them that make such disturbances in publike assemblies, which no honest man dare doe.

Ninthly, whatsoever truth of Gods Word there is, that concernes his glory, and his Churches welfare, to bee declared, this ought not to be smothered for some seeming disadvantage.

10. *If we must write nor speak no truths that wicked men will carpe at, and draw false conclusions from, truely many precious truthes would lie in obscuritie, as that of free Grace, of Predestination, and many other of like concernment; nay wee see by experience in generall how the standing so much for a reformation hath caused many malignants to spend their wits, wealth, time and strength to oppose it.*

11. *There is not a word of encouragement in all the Booke to countenance wicked men in their sinfull approaching the Lords Table, although Gods people may warrantably participate notwithstanding.*

12. *If Christians would rest satisfied in this point, and waite upon God in the use of the meanes of grace, till the Lord by a lawfull power perfect the worke of reformation; this would be both a great forwarding to the worke, and the best way to stop the mouth of the adversaries of peace and truth.*

13. *So long as the divisions of the Church are continued, and especially if countenanced by silence, it gives the enemy cause to blaspheme the name of God, and speake evill of his wayes, farre more then such indeavours for peace as this is or any way can doe.*

14. *The*

14. *The worſt they can ſay or ſee from hence is that the Church is divided, this they ſay and ſee too apparent, the more neede of a ſpeedy reconciliation.*

15. *If bookes of this nature give advantage to Papiſts and malignants to cry out upon the diviſions of the Church, how much more thoſe hundreds that maintaine a ſeptuation and ſo occaſion diviſion?*

16. *If this Booke maintaine malignant Tenets, ſo doth the Author, and as farre as it doth, and then it can be no ſcandall at all to the people of God, it will be conceived the worke of a malignant; but I ſee no cauſe if it have* Iacobs *voyce, why it ſhould have* Eſaues *garment put upon it; it may peradventure meete with the like entertainment from ſome particulars, as the Sunne and Moone doth in their courſe; there is a kind of bird that loves not the Sunne, and a kinde of beaſt that will barke at the Moone, yet the Planets themſelves of admirable uſe to the whole Creation; even ſo ſome one or other may bee offended hereat, that is no true friend to light, truth or peace; but I am comforted in this, what I have written is well bottomed upon God Word, intended for his glory, and the peace of his Church. And I am confident of this, that while wicked men like Serpents ſucke poyſon out of the pureſt grape, Gods people like the Bee will draw hony out of this* Bramble Berry, *for whoſe ſakes I have publiſhed it, the Lord make it ſucceſſefull.*

FINIS.

Errata.

IN the Epiſtle to the Reader, the firſt line in the ſecond page, for ut, read but. Of the Booke p. 1. line, 17. for offered, r. of or to, p 9. l. 9. r. *Objection*, the word, p. 12. l. 9. for ſo, ſee, l. 10. for *Meldad* r. *Medad*, p. 16. l 6. for godly r. God by, p. 18 l 34. for ſpeciall r. ſpirituall, p. 19 l. 3, 4, 5, 6, 7. read thus: Know, no godly man can be guilty of the body and blood of Chriſt, for no man in the ſtate of grace and ſalvation, as every godly man is, can be guilty of the body and blood of Chriſt; yet they hold that Gods people ſeeing Chriſt crucified by wicked men at the Sacrament, are guilty of the body and blood of Chriſt. p. 21. l. 3. r. had laid: amongſt them were, p. 22 l. 12. for ſin'd r. ſide, l. 19. for the r. their, p. 24. l. 1. for the r. their, p. 25 l 29. for the r. their, p. 30. l. 4. for or r. our, p. 31. l. 10. for wages r. wayes, p. 34. l. 13. for diſciples r. diſcipline, p. 35. l. 37. dele of, p. 37. l. 24. for inferring r. inforcing, l 25. for praiſing r. praſtiſing, p. 38. l. 9. for performing r. preferring, p. 39. l. 35 for Idolaters r. Idolatrous, p. 41. l. 4. dele or, p. 42. l. 40. for perform r. profeſſe, p. 43. l. 1 for forth r. foot, p. 44. l. 2 for theſe r. the, p 45. l. 12. for prophaners r. prophane ones, p. 48. l. 2. for ſanctifie r. ſanctified, l. 15. for bones r. bands, p. 52. l. 15. for the r. their. In the Poſtſcript, p. 1. l. 12. for their r. the, l. 26. r. advantage at.

9

A DECLARATION OF *The Lords of His Majesties Privie-Councell in SCOTLAND;* AND Commissioners for conserving the Articles of the Treaty:

For the Information of His MAJESTIES *good Subjects of this Kingdom.*

Together with a Treacherous and damnable

PLOT

Of the Irish, English, and Scottish Papists, begun to be discovered by the unexpected apprehending of the Earl of *Antrim* coming from York, partly by Letters which were found in the said Earls pockets, and partly by the Depositions of a Servant of his, who was hanged at *Carrick-Fergus.*

26. *Junii:* 1643. Imprimatur HEN: WALLEY.

Edinburgh, Printed by *Evan Tyler,* Printer to the Kings most Excellent Majesty; and now Re-printed at *London* for *Edward Husbands,* 27 Junii, 1643.

A DECLARATION OF THE Conceal'ment SCOTLAND, Commiſſioners for conſerving the Articles of the Treaty: Together with a Treaſonable and damnable PLOT Of the Irish Popish and Scottish Party, Diſcovered by Depoſitions of a Servant of his, who was Employ'd as Counſel. Printed by Andrew Anderson, Printer to the Kings most Excellent Majeſty; and are to be Sold at his Shop in Edinburgh, 1689.

A Declaration of the Lords of His Majesties Privie-Councell in Scotland.

THe Lords of His Majesties most Honorable Privy-Councell, and the Commissioners for conserving of the Peace, according to the great trust reposed on them by His Majesty and the Estates of Parliament, whereof they are to make account to God and His Majesty the next ensuing Parliament; Taking to their deepest and most serious consideration the best wayes of preserving the peace of this Kingdom, That all His Majesties good and dutifull Subjects may enjoy their Religion, Liberties, and Laws, which GOD in a singular and wonderfull providence in the time of His Majesties Raign hath vouchsafed them, And of the peace betwixt the two Kingdoms so unanimously and happily established in the late Treaty of peace, and in the Parliaments of both Kingdoms, Have faithfully endeavoured by all good means to reduce *IRELAND* to His Majesties obedience, which through the unnaturall, barbarous, and Antichristian cruelty of Papists, is from a peaceable Kingdom turned into a stage of unexampled and unexpressible miseries, to be looked upon as an horrid and dangerous example by this Kingdom, And by their earnest supplications to His Majestie, and their

Declarations to the Parliament of England, but especially by their earnest desires for establishing Unity of Religion, and Uniformity of Kirk-governments, and for disbanding all Papists in Arms within their Dominions, and by the humble offer of their mediation to remove the unhappy differences, and quench the fire of a wasting Warre, begun betwixt His Majesty and His Subjects of England, wherein His Majesties sacred Person is exposed to so great danger, and so many thousands of His Subjects have already perished: But finding to their great grief the successe no way answerable to their endeavours and expectation, and the trouble of the neighbouring Kingdoms, and the dangers of this Kingdom daily arising to a greater height, then they by their care, counsell, and diligence, were able to remeid or obviate, they did resolve for this and other causes, which exercise and heavily presse the Kingdom at this time, to call a convention of the Estates, as the only meane (His Majesty not thinking fit to hearken unto their motion of calling a Parliament) which might by common counsell, consent and resolution, take the best course for representing yet more sensibly these manifold evils and dangers, and for over-coming by greater wisdom the difficulties which were above their power.

In the mean while (which they cannot but attribute to the mercifull and marvellous Providence of GOD, and which is a confirmation to them of their resolution in calling a convention, and layeth the greater necessity upon the Estates, to meet the more willingly and frequently) a treacherous and damnable Plot of the Irish, English, and Scottish Papists, is begun to be discovered, by the unexpected apprehending of the Earl of *Antrim* coming from York, where he had keeped his

meetings

meetings and correſpondence by Letters, with certaine Popiſh Lords his confederates, and amongſt others, with the Earl of *Nithiſdail* and Vicount of *Abayne*, Their deviliſh deſigns and devices are come to light, & brought to our knowledge, partly by Letters from Ireland, ſhewing the depoſition and confeſſion of a ſervant of the Earle of *Antrims*, and partly by Letters which were found in the Earle his own pockets, all ſent to them from Ireland: His ſervant who was hanged at Carricke-Fergus the day of May, depoſed (as the Letters beare) before and at the time of his death, that the deſigne was to reconcile the Engliſh and Iriſh in Ireland, that they by their joynt power, having expelled the Scots, the Iriſh Forces there might bee ſent againſt the Parliament of England, to deale with ſome fit inſtrument there, by all their ſtrength to ſurprize the Iſles and the High-Lands, and to depopulate and waſte ſo much of this Kingdome as their power could extend unto, being aſſured of the like dealing in the North, by the Papiſts and their aſſiſtance there, And to have a Magazine at Carliſle for twenty thouſand men, to fall in with an hoſtility upon the ſouth parts of this Kingdom. The Letters ſent from *Nithiſdail* and *Abayne*, all written and ſubſcribed by their hands to the Earl of *Antrim*, and found with him, although in ſome things covertly written, do carry thus much expreſly, that for furtherance of the deſigne & point reſolved on, there was aſſiſtance aſſured from the Iles, & from the North, & ſouth of Scotland, that Ammunition and Armes, without which they thinke their ſervice uſeleſſe, were appointed to be ſent to the North, and other parts of this Kingdom, And that Popiſh Officers were commanded, and had undertaken to go into Scotland, of which we are informed, ſome are already gone to the North, for ſtopping, and diſappointing

appointing so far as may be for the present (till the same divine providence make a more full discovery) the attempts and devices of this unnatural and bloudy confederacie and conjuration. As the Lords of his Majesties Privy Councell have given order that *Nithisdail* and *Abayne* be cited, and criminally pursued of high Treason, and have made the same as a matter of publick and most high importance knowne to his Majestie, and to the Parliament of England; so they and the Commissioners of Peace also, for acquitting themselves in their trust, and for the safety of the Kingdom, do make the same publickly known to al his Majesties good subjects, that being forewarned of their danger, they may be upon their guards, and prepared against forraigne invasion and intestine plots and insurrection: And especially, that the Noble men, Commissioners of Shires, and Burrows, perceiving greater and more apparent necessity of the approaching convention then they could have wished or expected, May at the day formerly appointed, meet in such celerity, and with such publicke affection and disposition of heart, as the present condition of affairs doth require, aud call for at their hands, and as beseemeth the lovers of their Religion, King, and Countrey, which are in so great danger, from papists, Atheists, and other degenerated country men, who are no lesse inraged against this Kingdome, even since the late Reformation of this Kirke, then were their predecessours at the first reformation of Religion, when their negotiating was so restlesse, and their attempts so many, and malicious against the work of God in this Land: nor is it to be past without observation, that while His Majesty is making a publick Declaration of his intentions to defend and maintaine the Religion, Rights and Liberties of this Kingdom, according to the laws, civill

civill and eccleſiaſtick, The Papiſts are conſpiring, plotting, and practiſing againſt the Religion, Rights, and Liberties eſtabliſhed, and againſt the lives of His Majeſties good Subjects; whereby they do really manifeſt to the world what the Kings Majeſty againſt His Declarations, and His Subjects againſt their confidence grounded thereupon, may looke for from their malice and power, if they ſhall continue in Armes, and (which God forbid) if they ſhall prevail in the end. And whereas the Lords of Councel are informed, that the late Act of Councel for publiſhing his Majeſties Declaration is miſtaken by ſundry, as a Declaration of their own judgement, concerning the proceedings of another Kingdom; For preventing of this miſtake, They thinke fit to remember and declare according to the act of Councel in Ianuary laſt, ſhewing that their Lordſhips giving warrant to print any paper comming from His Majeſtie, or Parliament of England, did not import their approbation of the contents thereof: That they did on the firſt of Iune, both remember the ſamine, & expreſſe their intention in this publication to be farre from taking on them to judge of the proceedings of the Parliament of another Kingdom, but only to thanke his Majeſty for His gracious expreſſions towards the preſervation of the Rights and Liberties of this Kingdome: And ordaines this to be printed and publiſhed at the Market Croſſe of Edinburgh, and all other Burghs within this Kingdom, for the information of his Majeſties Subjects within the ſame.

FINIS.

At *Edinburgh* the ninth day of *June*, 1643.

THe Lords of His Majesties Privy Councell and Commissioners for conserving the Articles of the Treaty, Ordaines this following Declaration to bee printed and published at the market Crosse of Edinburgh, and other Burghes of this Kingdome, for the information of all His Majesties good Subjects within the same.

Arch. Primerose, Cler. Sti. Concil. & Commiss.

FINIS.

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10.

THE Vow and Covenant, APPOINTED By the *LORDS* and *COMMONS* *assembled in Parliament.*

To be taken by every man, in the Cities of *London*, *Westminster*, the Suburbs, and Liberties thereof; and throughout the whole Kingdom.

TOGETHER

With Instructions, how, and in what manner the said Vow *and* Covenant *shall be taken.*

Ordered by the Lords and Commons assembled in Parliament, That this Oath and Covenant, with the Instructions, be forthwith Printed, and published to the whole Kingdom.

H. Elsynge Cler. Par. D. Com.

LONDON:
Printed for *Edward Husbands*. 29 *Junii*
MDCXLIII.

The Vow and Covenant appointed by the Lords and Commons to be taken thorowout the whole Kingdom.

WHereas the Lords and Commons now assembled in Parliament have Declared, That there hath been, and now is a Popish and trayterous Plot for the subversion of the true Protestant Reformed Religion, and the Liberty of the Subject; And that in pursuance thereof, a Popish Army hath been raised, and now is on foot in divers parts of this Kingdom: And have further in a solemn manner Declared, Vowed, and Covenanted, That in order to the security and preservation of the true Protestant Religion, and Liberty of the Subject, they will not consent to the laying down of Arms, so long as the Papists now in open Warre against the Parliament shall by force of Arms be protected from the Justice thereof. And whereas the Lords and Commons have declared, That there hath been a treacherous and horrid Designe lately discovered by the great blessing, and especiall Providence of God, of divers persons to joyn themselves with the Armies raised by the KING, and to destroy the Forces raised by the Lords and Commons in Parliament, to surprise the Cities of *London* and *Westminster*, with the Suburbs, and by Arms to force the Parliament: And the said Lords and Commons finding by constant experience, That many wayes of force and treachery are continually attempted, to bring to utter ruine and destruction the Parlirment and Kingdom, and that which is deareſt, The true Protestant Religion: And that for the preventing and withstanding the same, they have thought fit, That all who are true hearted and Lovers of their Countrey, should binde themselves each to other in a sacred Vow and Covenant, in manner and form as followeth, and accordingly.

I *A. B.*

I A. B. In humility and reverence of the Divine Majesty, declare my hearty sorrow for my own sins, and the sins of this Nation, which have deserved the calamities and judgements that now lie upon it; And my true intention is, by Gods grace, to endeavour the amendment of my own wayes; And that I do abhorre and detest the said wicked and treacherous designe lately discovered; And that I never gave, nor will give my assent to the execution thereof, but will, according to my power and vocation, oppose and resist the same, and all other of the like nature: And in case any other Designe shall hereafter come to my knowledg, I wil make such timely discovery as I shall conceive may best conduce to the preventing thereof. And whereas I do in my conscience believe, That the Forces raised by the two Houses of Parliament are raised and continued for their just defence, and for the defence of the true Protestant Religion, and Liberties of the Subject, against the Forces raised by the King: I do here, in the presence of Almighty God, Declare, Vow, and Covenant, That I will, according to my power and vocation, assist the Forces raised and continued by both Houses of Parliament, against the Forces raised by the King without their consent; And will likewise assist all other persons that shall take this Oath, in what they shall do in pursuance therof, And will not directly or indirectly adhere unto, nor shall willingly assist the Forces raised by the King without the consent of both Houses of Parliament. And this Vow and Covenant I make in the presence of Almighty God, the Searcher of all hearts, with a true intention to perform the same, as I shall answer at the great Day, when the secrets of all hearts shall be disclosed.

JUNII 27.

Instructions for the taking of the Vow and Covenant thorow the Kingdom.

1. THat all the Knights and Burgesses now in Parliament, do take speciall care speedily to send down into their severall Counties a competent number of the Copies of the Vow and Covenant unto the Deputy-Lievtenants, and Committees of Parliament in their severall Counties, and require a Certificate from them of the day when they were received, which they are to return unto the Clerk of the House of Commons, that so an accompt may be given of it as there shall be occasion.

2. That the said Deputie-Lievtenants and Committees do within six dayes at the utmost, disperse the said Copies unto every Parish Church or Chappel in their severall Counties, to be delivered unto the Ministers or Church-Wardens of the said severall Churches, which they shall send, together with a Precept under some one or more of their hands, commanding the severall Ministers and Church-Wardens to return a true Certificate within twenty dayes, of the names of those who shall not take it, unto such person within the said severall Counties, as shall by the said Deputie-Lieutenants and Committees, or some of them be appointed to receive the same.

3. That the Ministers of the severall Churches or Chappels shall give publike notice upon the first Lords day after their receipt of such Copies, &c. what day the said Vow and Covenant shall be taken

in their ſeverall Pariſhes, the time not to exceed the ſeventh day after ſuch notice.

4. That before the dayes ſo appointed, the Conſtables of every Town within the ſaid ſeverall Pariſhes, ſhall bring unto the Miniſters the Names fair written, of all men above the age of Fifteen, reſiding within their ſeverall Towns or Villages. And the Church-wardens of every Pariſh, ſhall before the ſaid day ſo appointed, provide a Regiſter Book; In the beginning of which, ſhall be the Vow and Covenant fair written, wherein every man after he hath taken the ſaid Vow and Covenant, ſhall write his name, or make his mark whereunto his name ſhall be written.

5. That this Vow and Covenant ſhall be taken by all men in the Church within the ſeverall Pariſhes where they do reſide, in the preſence of the Miniſters, Church-wardens, Side-men, and Conſtables of the ſaid Pariſh, or two of them at the leaſt, joyntly with the Miniſter, the parties ſtanding up, and either audibly pronouncing all the words of the ſame, or elſe ſome one having then ſolemnly read over the whole, and taken it in their ſight and hearing, they ſhall take the Covenant in their hand, ſaying; And I A.B. take this Vow and Covenant, &c. As it is in the laſt Clauſe of the Covenant, unto the end thereof.

6. That if any reſiding in the Pariſh do not come and take the ſaid Vow and Covenant, as aforeſaid, at the firſt day appointed for the ſame, then the Miniſter ſo ſhall appoint another day for it ſpeedily after: And the Church-wardens, or ſome for them, are to go unto the houſes where they dwell, and give them perſonall notice, and if they be not at home, then to leave the

notice

notice with some of the house, of the day appointed for their taking of it, and if they shall not come and take it at that time, they may be returned for refusers of it.

7. That the Ministers and Church-wardens of the severall Parishes, shall within twenty dayes after their receipt of the said Copies of the Vow and Covenant, make a true Certificate of the names of all such within their Parishes as do not take it, unto such person as shall be appointed for that purpose, who shall speedily return them unto the Deputie-Lieutenants, or Committees of Parliament in that County, or any three of them, together with the names of all such Ministers as do not send in their Certificates within the twenty dayes as aforesaid. Whereof the said Deputie-Lieutenants or Committees are to make Duplicats, keeping one part with them, and returning the other sealed unto the Clerk of the House of Commons.

8. That the said Deputy-Lieutenants and Committees of Parliament, or some of them, do forthwith disarm, or cause to be disarmed, all those that shall not take the said Vow and Covenant. And if it can be proved by any one witnesse that they had in their custodie any Arms whatsoever, at the time of the making of this Covenant, or at any time since, which they shall not then deliver unto those appointed for to seize the same, then they shall be forthwith committed to prison, without Bayl or Main-prize.

9. That no Souldiers entertained shall receive any Pay from the State, untill they have in the presence of the Commander, and some Minister, taken the Vow and Covenant.

Die:

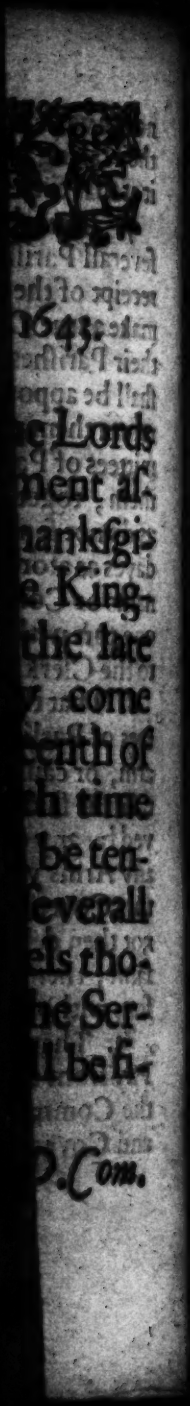
Die Sabbathi, 17 Junii, 1643.

IT is this day ordered by the Lords and Commons in Parliament assembled, That publike Thanksgiving thorowout the whole Kingdom, for the discovery of the late Plot, shall be on Thursday come three weeks, being the thirteenth of *July* next ensuing: At which time the Covenant and Oath shall be tendered to every man in the severall Parish Churches and Chappels thorowout the Kingdom, after the Sermon or Evening Prayers shall be finished.

Hen. Elsynge, Cler. Parl. D. Com.

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MERCVRIVS AVLICVS,

Communicating the Intelligence and affaires of the Court, to the reſt of the KINGDOME.

The foure and twentieth VVeeke.

BRITISH MUSEUM

SUNDAY. *June* 11.

IT was advertiſed this day, that *Dunſter* Caſtle, belonging to Maſter *Lutterell*, a place by reaſon of the ſtrength and ſituation conceived to be almoſt impregnable, was yeilded up unto the Lord Marqueſſe of *Hertford* for the uſe of His Majeſtie, aſſoone as he had ſettled his affaires in *Bridgewater*. And that the good ſucceſſe which had befallen His Majeſtie in thoſe parts, by the taking of *Taunton*, *Bridgewater*, and the fore-ſaid Caſtle, had ſo increaſed His Majeſties power and reputation in the Weſt, that the Army under the command of the ſaid Lord Marqueſſe and Sir *Ralph Hopton*, was confidently ſaid to amount to 15000 men, 40 peece of Ordinance, with Armes and Ammunition proportionable.

There came advertiſement alſo this day, that thoſe ſhips which are appointed by the two Houſes to ly betwixt *Cheſter* and *Dublin* are ſo farre from aſſiſting the diſtreſſed Proteſtants in *Ireland*, that they are turned abſolute Pyrates, and rob all people that offer to bring releife to His Majeſties poore Subjects there, who are now allmoſt loſt for want of ſupply, which is kept from them on purpoſe to maintaine this wicked Rebellion here in *England*; and

 though

though this hath often beene complained of, no redreſſe can poſſibly be had, theſe deſperate Rebels reſolving to compaſſe their ends though thereby they ruine both *England* and *Ireland*.

MUNDAY. *June* 12.

It was advertiſed from *Gainsborough* in *Lincolnſhire*, that the Earle of *Kingſtone*, Generall of His Majeſties Forces for the Counties of *Norfolke*, *Lincolne*, *Cambridge*, *Huntingdon*, and *Rutland*, goeth on very ſucceſſefully in the diſcharge of the great truſt committed to him; and that he is ſo well beloved and honoured in thoſe parts where he now remaines, that he is promiſed to be ſupplied with great numbers of men in a little time; inſomuch, that the Earle of *Lincolne* who before ranged at liberty over all the Country, hath begun very lately to entrench and fortifie his own houſe at *Tatterſhall*. As alſo, that they have caſt there 2 peeces of Ordinance, each of them bigge enough to diſcharge 60 Musket bullets; and were then caſting of another, (having ſped ſo well in their firſt endeavour) able to carry a bullet of 12 pound weight: and that the great body of the *Rebels* gathered together at *Nottingham*, keepe themſelves cloſe within the Towne, and expect *Brereton* to come to them, together with ſome Forces out of the Garriſons of *Coventrie*, *Warwicke*, and *Northampton*, as if they did intend to do ſome great matter, which maketh Colonell *Henderſon* the valiant Governour of *Newarke* to prepare all things ready for their entertainment, if they ſhould chance to come that way.

TUESDAY. *June* 13.

It was advertiſed from *London*, that upon Thurſday laſt a party of Horſe was ſent out of the Citie, who in their returne marched the ſtreets in great pompe and triumph; firſt, 4 in Buffe-coates, next 4 in *Surplices* with the Book of *Common Prayer* in their hands, ſinging in deriſion thereof, and tearing it leafe by leafe, and putting every leafe to their *Poſteriours*, with great ſcorne and laughter, to the exceeding juſt offence of all honeſt men: which I ſhould not haſtily believe if they had not certified it who ſaw it done. And that

that the world might ſee, that they who do ſo wretchedly prophane and abuſe Gods ſervice, are no leſſe miſchievouſly bent againſt their Soveraigne. It was advertiſed that Maſter *Martin* being nominated one of the *Committee* (as before was told you) for taking an Inventory of the *Regalia*, under pretence thereof did not onely break open the great iron cheſt, in which the publique Enſignes of the Soveraigntie have been ſo long kept, (which yet he had the modeſtie to leave behinde him) but took away ſome plate and money which he met with there, as a reward for ſuch a deſperate piece of ſervice, which neither *Jacke Straw* nor *Wat Tiler* ever durſt attempt: and yet the uſe that may be made of this bold Act will doubtleſſe countervail the impudence and danger of it; having already introduced ſome new principles of State which former ages never heard of; it being affirmed by one *Hill* a learned Lawyer of the Houſe, (who long ſince got the name of *Treaſon Hill*) that *the King doth not make the Crown, but the Crown the King*. and therefore, (for what elſe can follow from ſuch dangerous premiſſes?) that having got the Crown into their poſſeſſion, they may beſtow the Kingdom upon whom they pleaſe.

It was alſo certified from thence, that the Lords begin to be more ſenſible of the great injury which they have done unto themſelves by yielding to the Votes and Orders of the Lower Houſe with a blinde obedience, and take upon them to reject ſuch things as they doe not like. Particularly, whereas an Ordinance had paſſed in the Houſe of *Commons* for the more ſtrict and cloſe impriſonment of thoſe whom they had committed unto cuſtodie, the Lords declared that they would have that ſtrictneſſe to be uſed towards them onely who were taken in battail, and not to ſuch whom they had cauſed to be committed upon other motives. And whereas they had paſſed another Ordinance for liſting and ſeizing all the Horſes in *London*, and within twenty miles of it, by the *Militia* of the Citie, it was rejected by the Lords with a great deal of ſcorne, upon the reading of the firſt ſide of it; the *Lords* perceiving that if they paſſed the ſame as it was projected, they muſt then walke on foot like other men.

It was advertiſed from thence alſo, that at the laſt it was diſcovered what was the thing chiefly aymed at in the late *Treaſon*, ſo

much talked of; the noiſe and outcry being raiſed for no other reaſon but to bring in the new Oath or *Covenant*, which they have ſo long been hammering both in the *Common Counſell*, and the Houſe of *Commons*. For Maſter *Pym* on Tueſday *June* 6. having diſcourſed at large of this dangerous Plot, and beſtowed certain daſhes on his Sacred Majeſtie (as his manner is) as if he did intend to ſubvert the Law and deſtroy Religion, notwithſtanding all his Proteſtations, moved that an Oath of *Aſſociation* might be drawn immediately, and all the members preſent to take the ſame; which being carried by moſt voyces, and a *Committee* of ſix appointed to draw the ſame (being drawn before unto their hands) it was immediately impoſed upon all the Houſe; of which 150 took it preſently without further thought, not daring to diſſent from any thing which ſome leading members had projected, there being found but 16 onely who durſt ſtand it out, and thoſe too under this pretence of taking time till Friday following to conſider of it: but in concluſion, upon the Houſes Declaration, that they intended nothing but in Order to the preſervation of the true *Proteſtant* Religion, and that each man that takes it may expound it in his own ſenſe, at the laſt they took it, to the great diſcontent and trouble of thoſe factious ſpirits, who hoped by this device, firſt to diſcerne their oppoſites, and expell them after from the Houſe, and finally to enrich themſelves with the ſpoil and waſte of their eſtates.

WEDNESDAY. *June* 14.

It was advertiſed from *London*, that many of the Officers of the Earle of *Eſſex*, were come lately thither, to make an offer of their ſervice in the action now on foot againſt *Newcaſtle*, whereof you heard the week before. And it was certified in the ſame Letters, that his Excellency had ſent to both Houſes upon Friday laſt, challenging reparation for the aſperſions caſt abroad upon him, as if he meant not to advance, and ſignifying withall, that though he was not bound to give an accompt to any, either of his actions or intendments (a ſtile not willingly allowed by this haughty Faction to the King himſelfe) yet he was pleaſed to let them know, that as

as soon as the *associated* forces of the adjoyning Counties came up to his aid, he would set forwards towards the King.

And so accordingly he did, advancing from *Ewelme* towards *Oxford*, as you heard before, but then on the approach of his Majesties Horse, retreating to the woods and inclosed grounds, within the shelter and defence whereof he contained himselfe untill he had recovered *Tame* a Town by *Buckinghamshire*, where he yet continueth. And though he hath been many times provoked by several parties sent to brave him, and by the taking of some, and killing others of his Scouts, even in the reach of all his strength; yet hitherto he hath done nothing (for ought we can hear) of which he either needs, or can give an accompt to any body, which as it is a priviledge of a speciall qualitie, so as it seemes, he meanes to make a speciall use of it as occasion serves.

It was advertised from the West, that after the reducing of *Taunton* and *Bridgwater* to his Majesties service, and the setling of his Majesties affaires in *Somerset-shire*, a great part of his Majesties forces went back towards *Devon*, for the totall reduction of that Countie: and that being gone as far as *Honnington*, within twelve miles of *Exeter*, they received intelligence, that almost all the Souldiers who had beene brought thither for the garrison by the Earle of *Stamford*, or before, were departed thence, and left the Towne to be defended by the Townesmen principally, insomuch that there was little doubt but that they should be Masters of it within little time.

THURSDAY *June* 15.

It was this day certified from *London*, that Master *Finch* had lately written unto the lower House, signifying that the execution (as he called it) of the two Citizens of *Bristol*, had brought that City into a *dangerous and malignant Feaver*, likely without some present cure to prove an *Hectik*: but that the House (that is to say some of the potent members in it) were so insensible of the inhumanity they had done already, that they resolved that Master *Waller* and others whom they had accused for the late new treason, should be tryed and murthered in the selfe same method. And

this they did resolve the rather, because they found that there was little hopes to obtaine their ends (which was the death of those worthy Gentlemen) either by the ordinary way of tryall at the common law, or by impeaching them of treason before the Lords: and therefore nothing more expedient, then that *Martiall* law should passe upon them, in which they hoped to find his *Excellency* to be more conformable.

It was advertised from thence also, that in the setling of their *Ordinance* for their new *Synod* to begin on the first of *July*, it was thought fit to adde, and so passed accordingly, that ten Lords, and twenty of the House of *Commons*, (such as the Houses should elect) were to have place in it with those Divines, who before were chosen, that so they might the better comply with the Kirk in *Scotland*, and (having found the King so difficult in yeilding to a change of the present Government) set up a face of *Ruling Elders* by their owne authority.

This day came out a Proclamation dated *June* 13. for the inhibiting of all manner of Oathes, and other abuses and prophanations by any of his Majesties Army, and (as a meanes thereto) commanding strictly the due and constant frequenting of the service of God by all the Officers and Souldiers of the same. In which his Majestie commands all the respective officers of his Army, to cause all Articles established against Blasphemy, Oathes, Drunkennesse, Whoredome, and all other scandalous actions, as likewise for the neglect of Gods publike service, to be severely put in execution, without favour or partiality: commanding also all the Chaplaines of the severall Regiments, to read duly twice every day the divine Service of the Church to their severall respective Regiments, to preach to them every Sunday morning, and expound some part of the publike Catechisme in the afternoone, and to administer the Sacrament of the Lords Supper to them the first Sunday in every moneth; a power and trust being left to Doctor *Ryves*, and Doctor *Sherwood*, the Chaplaines generall of the Army, to see that all the other Chaplaines doe performe their duty according to his Majesties commands herein.

FRIDAY.

FRIDAY. *June* 16.

There had beene a report on Wedneſday, that Prince *Maurice* had taken Sir *William Waller*; on Thurſday with ſome alteration, that he had defeated *Strode* and *Popham* and the whole body of *Rebells* under their command. And whileſt all men were filled with expectation what the truth of the reports would be, came an expreſſe this day ſigned by Prince *Maurice* and the Lord Marqueſſe of *Hertford*, declaring the whole ſtory and particulars of that noble action. In which was ſignified, that being on their march towards *Exeter* on Friday June 9. they received intelligence that Sir *William Waller* was at *Bath* with an army of 2300 men; and that the forces of *Popham*, *Strode*, and their Aſſociates were at *Wells* and *Glaſtenbury*, amounting to 3000 Horſe and Foot, with an intent to joyne with *Waller*, and ſo make up a full and compleat army. On the receipt of which intelligence having ſent Colonel *Howard* with his Regiment, to the worke at *Exeter* (whereof more anon) they returned backe to *Taunton*, and from thence on Sunday towards *Somerton*, from whence they were reſolved to goe on for *Glaſtenbury* the morrow after. On Munday morning a party of the Rebels Horſe gave a faint charge on an out quarter of His Majeſties, & after a ſhort ſkirmiſh with the loſſe of one man only on each ſide were repulſed again. On which *Alarme* His Majeſties forces advanced towards *Glaſtenbury*, at ſight whereof the Enemy retreated towards *Wells*, & got their carriages and moſt of their foot out of the Towne before His Majeſties forces could come thither, & made up *Mendip* hils towards *Bath* there to meete with *Waller*. But before they were gotte over *Mendip*, they were followed ſo cloſe by 2 of His Majeſties Regiments of Horſe, (*viz.* the Princes, the Lord Marqueſſes, and the Earle of *Carnarvons*) that they loſt two of their waggons going up the hils; and were ſo hotly charged by the moſt valiant Earle of *Carnarvon* with his ſingle Regiment, as they went towards *Chewton* in the way to *Bath*, that he routed and purſued them 4 or 5 miles, doing brave execution on them all the way, many of their horſe being ſlaine and taken.

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their foote entirely routed and dispersed, a great many killed, their carriages, Ordnance, and ammunition, all seized on by the noble Victor, as the most memorable testimony of so brave a service. In the meane time the Prince sent after him to drawe him backe from the chase, lest *Waller* with his power then fresh, and within the noyse, should fall upon him being wearied. But before his Lordship could retreate, *Waller* was drawne out with his Army, and had set 8 fresh troopes of horse and *dragoners* on his Lordships rere; who notwithstanding brought off the Rebels carriages to *Chewton*, and so marched up unto the Prince, being on the plaine with his Body of horse not farre from the Towne. Upon that plaine his Highnesse charged *Waller* with 4 troopes of his Regiment; who having a greater body of men, wheeled about, and charged his Highnesse in the Rere, in which charge the Prince received two wounds with a sword in his head, but nothing dangerous. But then the Earle of *Carnarvon* came on againe with his owne and the rest of the Princes Regiment, and Captaine *Stowell* with some part of the Lord Marquesse his Regiment, and so routed him and chased him at the least two miles, and had not the darke night come on, had made him sure from doing any further mischeife. How many on both sides were slaine, or what Prisoners taken in both fights, is not therein certified; but in the last fight with Sir *William Waller*, the Prince had not above 2 or 3 men killed and some 30 hurt. But with these letters came advertisement by word of mouth, that there were 200 of the Rebels killed, 150 taken Prisoners, 8 peece of Ordnance taken, besides all their other carriages; and such a number of wounded men fled into *Bristol*, that at the sight thereof the people ran about the Streetes wringing their hands and crying that they were undone. So eagerly the bloud of *Yeomans* and *Bourcheir*, the two martyred Citizens, doth cry out for vengeance.

I have beene the longer in description of this fight, because of the importance and consequence thereof; this victory having dispersed a dangerous power which was then gathering to an head, and might if it had beene united, have proved exceeding hazardous unto His Majesties affaires. For besides that Sir *Arthur*

ohur Haſelrig (a profeſſed and zealous Rebel) was come as farre as *Salisbury* with 500 horſe (the want of horſe being the greateſt defect the Rebels had) *Waller* had ſent abroad his warrants to command all the Country from 16 yeares of age to 60 to appeare at *Wells*, the 13 of this moneth, being the morrow after the defeate was given. Which forces, whether they were intended to give a ſtop unto His Majeſties proceedings in the Weſterne parts; or to march forwards towards *Oxford*, to aſſiſt the Earle of *Eſſex* in ſome deſigne upon that place, is not yet diſcovered. But whatſoever their intentions were they are come to nothing; the blow which they received being ſo well given, that they are not able to do any thing of moment, if they would endeavour it.

It was advertiſed in the ſame Letters alſo, that his Majeſties forces ſent towards *Exeter*, to joyne with thoſe who had beene left there by Sir *Ralph Hopton*, under the conduct of Colonel *Digby*, Sir *James Hamilton*, and Collonell *Howard* (whom before we ſpake of) had behaved themſelves ſo valiantly, that in many skirmiſhes they had beaten the enemy to the gates of *Exeter*, and had reduced that Towne and County to ſo great deſpaire, that they hoped very ſhortly to give his Majeſty a good account of their imployment.

This day alſo we were aſſured that on Friday laſt the Rebels had a ſolemne Faſt at *Southampton*, *Portſmouth*, and *Hurſley*, for the ſpeeding Sir *William Wallers* great deſigne againſt His Majeſties Forces in the Weſt, where Maſter *Strickland* that learned devout Levite was pleaſed to ſay in his prayer theſe very words; *O Lord thy honour is now at ſtake, for now (O Lord) Antichriſt hath drawn his ſword againſt thy Chriſt, and if our Enemies prevaile thou wilt looſe thine honour.* But how God Almighty was pleaſed with this blaſphemy and Treaſon the iſſue of *Wallers* deſigne hath manifeſted to the world.

By letters of the 13th of this moneth we were certified that the two Houſes have ſent one *Downes* to be their Agent with the Governours of *Dunkirk* and *Bruges* to buy Armes and Ammunition (for *defence of the Proteſtant Religion*) whereby all good men may ſee the impudence of the Rebels who have daily ſlandered His Majeſty that *ſhips laden with Ammunition came from* Dunkirke *with*

the Kings Colours (though the world now knowes it to be as groundlesse and false as the cause of this Rebellion) and yet they themselves practise what they so falsely rayled at in His Majesty.

SATURDAY *June* 17.

This day came out in print the copy of a Letter from M. *Pym* to Sir *John Hotham* which was intercepted in the way: in which hee doth desire that his not supplying him with moneys, nor discharging his bills, may not be imputed to any want of due respect, but to the unavoidable necessity under which they were, (it seemes the treasure is exceeding low, when such a serviceable instrument cannot have his due) and declares, that they were now intent in setling the businesse of the *excise*, in which they were to proceed further, *that the people* (as his owne words are) *might be inured to it by little and little* (I hope the Subiect will perceive by what fine degrees they have betrayed themselves to bondage:) and finally acquaints him that Sir *William Waller* had an Army of ten thousand men (in which he lyeth no lesse than foure parts in five) that hee wanted nothing but good Officers, which he was very carefull to supply him with, and had offered them some *Scottish* Commanders, but that the Souldiers did not like it, who knew (as well as *Hotham*) that the *Scots were Scots*.

We were advertised also that *Purefoy* (my Lord *Brooke's* Burgesse of *Warwick*) for want of money and honesty is now forsooth a Colonell among the Rebels, and to give a tast of his intentions, he assembled all his party on Wednesday last at *Warwicke*, where he pulled downe the Market Crosse flat to the ground, and brake all the Chappell windowes, defaceing that famous Chappel called the *Earles Chappell*.

It was advertised this day, that the Earle of *Stamford* was come to *London*, and either finding that he had lost the good opinion of the Houses, and was not like to be imployed any further by them, or hoping by his willingnesse to withdraw from action, to make them more desirous of his future service, had layed downe his *Commission*, and that the Houses did accept it with as great a cheerfulnesse, as he had reason to expect. A fit but not a full reward for his former actions.

It

It was advertiſed this day alſo, that the noble Colonel *Cavendiſh* having received intelligence that a great party of the Rebels was gathered together about *Boſton*, with an intent to joine themſelves to *Gell* and his Aſſociates at *Nottingham*, drew out a good part of his forces, & gave them battaile. In which he carried himſelfe ſo bravely, and ſped ſo fortunately, that he killed 200 (themſelves confeſſe 160) in the very place, tooke priſoners 100 more with all their Armes; and having ſcattered and diſperſed them, went into the *Fennes*, and brought thence as a lawfull prize, about 1000 horſes beſides other beaſts of the *Rebels* goods.

This day alſo we were advertiſed that Colonel *Digby*, Colonel *Howard* and Colonel *Hambleton* had made their approach ſo neare *Exeter* that they are ſate downe before the wals of the City, having already taken *Tupſon* which commands the River and muſt needs diſtreſſe the Citizens.

The Earle of *Eſſex*, who before had hovered about *Tame*, and the adjoyning Villages in *Buckinghamſhire*, this day ſent a conſiderable party of his ſoldiers to looke towards *Oxford*; who comming within ſixe or ſeaven miles of it, cauſed an *Alarme* to be given to His Majeſties forces. But this Afternoone Prince *Rupert* went that way with ſome Troopes of Horſe and other forces. And this night he fell upon the Rebels Quarters at *Chinner* 3 miles beyond *Tame*, and ſcoured the Country all night long for many miles together, ſo as he provoked a large body of the Rebels Horſe to come forth in the morning, which aſſone as his *Highneſſe* had diſcovered, he drew off a little, on purpoſe to draw the Enemy into a large field, which done, he appointed Maſter *Percies* Regiment for a Reſerve, & with Prince CHARLES his Regiment and his own charged the Enemy ſo bravely that he ſlew above an hundred dead in the place, and made the reſt ſhew the juſtice of their cauſe that is, run away moſt ſhamefully; he tooke 6 colours, and came the ſame day backe to His Majeſty, having ſent his priſoners (which were almoſt 200) to *Oxford* before him, whereof the cheifeſt was Captaine *Sheffield* ſonne to the Earle of *Moulgrave*; their Commander in cheife Sergeant Major *Gunter* had too honourable a death, for he was ſhot dead by a noble hand. In the meane while Maſter *Pereyes* Regiment having put the Re-

serve of the Rebels to flight, fell on the flanke of the enemy, and did good execution. One lusty strong Rebel aymed directly at the *Prince* himselfe, but his Highnesse dispatched him into another world. All our noble Gentlemen did as bravely now as ever, and Colonell *Vrrey* (backed with a good cause indeed) never fought better in his life, for which his Majesty Knighted him the same day. We lost only six common souldiers, but no Officer nor any Colours. Onely the Reader may already collect by this, that the next *London Diurnall* for the occurrences of the two Houses (though one of their late *Pamphlets* doth expresly threaten it) is not likely to beare date at *Oxford*.

BRITISH MUSEUM

FINIS.

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E. 56
12

CONSILIUM
DE
Reformanda Ecclesia
ANGLICANA
A
Christiano Alethocrito

Suggestum
Amplissimo Cœtui, authoritate augustissimi Concessus Regis & Regni Ordinum, indicto, ad consulendum de rebus gravissimis in Religione.

Psalm. 82. Vers. 1.
Deus sedet in Cœtu Dei.

LONDINI,
Typis *E. G.* 1642.

De Convocatione ipſa Cœtus Eccleſiaſtici.

COetus indicti, authoritate Regis & Regni Comitiorum, hic ſcopus eſt, ut res Eccleſiæ Anglicanæ componantur & ordinentur; ſana doctrina Chriſti, qualem Proteſtantes profitentur, humanis commentis & additamentis liberetur; ceremoniæ in arctum cogantur; Diſciplina quàm maximè ad primitivæ Eccleſiæ normam accedens ſtabiliatur; de Liturgia nova condenda, vel veteri emendanda deliberetur; ſanctumque reformationis opus, longè nobilius & limatius promoveatur, quàm hactenus ab Edwardi ſexti diebus obtinuit.

In quo quidem opere Reformationis conficiendo, ſic ſemper ſtatuendum, quantacumque ſit fides, & perſpicacia Vocatorum ad Cœtum, nihil tam ritè poſſe conſtitui circa fidei dogmata ex verbo Dei promenda, & diſciplinæ conſtitutionem, in quo etiam minus oculati aliquid non deſiderent: nam ut Deus nulli Cœtui promiſit ἀναμαρτησίαν, ita nec unquam expe-

 ctandum,

&andum, quod ſomniant Chiliaſtæ, cultum divinum ſtabilitum iri erroris expertem. Sanè quamdiu precandum erit, *Remitte nobis debita noſtra*, & Eccleſia viſibilis erit mixtura bonorum & malorũ, fieri nequit ut ſanior pars, nedum ſequior, purum cultum deferat Chriſto, qui quidem prædicit fore, ut rediturus die judicii vix reperiat fidem in terra.

Extra dubium eſt, non tantùm indictionem, ſeu Cœtus, ſeu Synodi, eſſe penes ſupremum Magiſtratum; ſed &, ut hodie ſtant res Eccleſiæ Anglicanæ, partes allegandi & deputandi viros idoneos, qui in Cœtum coeant, ad eundem Magiſtratum, Regem nempe, & Regni ordines pertinere. Nam quod quidam dicunt Conſtitutiones latas à quoquam Cœtu, minus ponderis habituras, & vix vim legis, quæ ad obſequium alliget, niſi cum ſupremo Magiſtratu, pars æqua allegandi, toti Clero Angliæ contigerit; habet plus coloris quàm ſolidæ rationis. Conſentaneum quidem eſt, ubi ex toto regno Cœtus cogendus eſt, rebus Eccleſiæ ad mentem tam Cleri quàm pɔpuli fluentibus, ut Clerus

æquales

æquales, ſi non potiores, obtineat partes in allegandis & deputandis illis qui Cœtum conſtituunt: At ubi ipſe Clerus contrariis ſtudiis, & diſſidentibus ſententiis, nec non virulentis contentionibus, & mutuis odiis inter fratres, laborat; atque corruptiſſimi quiq; tam in moribus quàm in doctrina ſuggeſtum invaſerunt; non dubium eſt quin Magiſtratus Chriſtianus, gnarus corruptionis, & ſanioribus conſiliis & dogmatibus addictus, atq; à ſtudio partium alienus, teneatur malo urgenti adhibere remedium, petitum quidem non ab iis, à quibus fruſtra expectes ſanationem morbi quẽ accerſunt, & unde alunt ſuam familiam, ſed ab iis quibus non tantùm morbus eſt oneri, ſed & curatio cordi. Hic hodie res agitur noſtra: cùm enim illuſtriſſimi Senatores obſervaſſent, Archiepiſcopi Laudi ejuſque ſectatorum artibus, non uno in loco Angliæ ſuffectos viros de Religione malè ſentientes & Papiſmo addictos, prudenter cavent ne ab ejuſmodi deputantibus, ejuſdem farinæ deputati ſubnaſcantur. Sed quàm cautè & ſapienter, ut omnia, graviſſimi Senatores

res prospiciunt nè allegatio ad hunc Cœtum in iisdem sit manibus, in quibus deputatio hactenus fuit ad Synodos, seu, quod vocant, Convocationes conflatas ex Episcopis, Decanis, Archidiaconis, aliisque à toto Clero allegatis; fidem facit nupera, eaque explosa, feralis Synodus, non ad reformandam sed deformandam Religionem comparata. Quid? an altaricola, qui citari debet ad Synodum, rationem redditurus malè sanæ doctrinæ in vulgus à se sparsæ, allegabitur, ut Synodi fiat membrum? Absit. Denique qui culpant munus deputandi ad hunc Cœtum, quod in se solum assumit supremus Magistratus, ex Rege & Senatoribus utriusque Cameræ compositus, sciant nihil hic vendicari, quod & rationi rectæ non sit consonum, & experientiâ non sit planè confirmatũ, factitatumque, regnantibus tribus potentissimis Principibus, Edwardo, Elizabetha, & Jacobo. Quis credat, in reformatione instituenda, ineuntibus regnum Edwardo & Elizabetha, Clerum Romanum deputasse de suo corpore qui Pontificiam religionem abrogarent? annon serenniſ-

simus

ſimus Rex Jacobus, allegavit ad Conventũ qui habitus eſt Hamptonii anno 1603. Theologos qui de Liturgiæ emendatione & ceremoniis alterandis, agerent; ad eam conſultationem adhibitis, non quos deputavit Clerus, ſed quos ipſe pro ſua ſapientia idoneos putavit.

Laicos vocari & ſedere in hoc Cœtu, non magnoperè eſt opus, ſiquidem quicquid in eo pronuntiabitur aut definietur, non habiturum eſt vim legis, niſi authoritate & calculo Laicorum in Parlamento conſidentium, comprobetur & ratum habeatur.

In Viris ad Cœtum allegandis requiritur, non tantùm ut ſint pii & probi, atq; ſanæ & inculpatæ vitæ; ſed & docti & rerum uſu ſubacti; qui apud ſe reputent, agi in Cœtu, non de reformatione inter adverſarios, aut in Imperio populari, bellum perpetuum cum potentiſſimo hoſte gerente, ſed in Regno pace florente, Rege & Magiſtratu puriorem Religionem profitentibus. Præcipuè à Vocatis abſit partium ſtudium, ut inter diſſentientes ſententiis, veritas non victoria quæratur,

&

& inter unanimes procul sit insidiosa concordia & zelus affectatus; ne, sub specioso prætextu sanctiorem reformationem moliendi, ipsi veritati nervi præcidantur. Præter rem non esset, ad Cœtum allegare aliquot Theologos peregrinarum Ecclesiarum, quandoquidem causa quæ agitur est communis, & omnes Ecclesiæ reformatæ, præsertim Anglicæ, Gallicæ, & Belgicæ, eodem vinculo fidei sunt sociatæ. Præses Cœtus, ni à Magistratu nominetur, omnino debet totius Cœtus occultis suffragiis eligi, in qua electione, habetur ratio ætatis, prudentiæ, probitatis, cæterarumque virtutum, & partium, quæ ad sustinendam provinciam tanti momenti sufficiant.

De Pastoribus Ecclesiæ.

QUanquam rei momento doctrina fidei anteſtat disciplinam Ecclesiasticam; attamen auguror fore ut reformatio in disciplina longiorem subsellii consultationem desideret, quàm in doctrina. Quantum enim spes est concordium sententiarum

tentiarum circa fundamenta fidei, nec metus est nobis à fermento Papæ & Arminii; tantùm timendum ne fluctuent judicia super instituenda disciplinæ ratione, quæ maximè congruat normæ à Scriptura traditæ, & ad regni statum sit attemperata. Varii variè huic malo voluerunt medicinam adhibere, dum quisque suam Ecclesiasticæ disciplinæ formam, tanquam in tabella depictam, dedit; eamque à Christo profectam asseruit: qui quidem homines varietate ipsâ peccantes, & in partes scissi, id præstitisse videntur, ut plus remediis quàm morbis laboremus. Super Episcopatu & duobus gradibus Pastorum in Ecclesia retinendis, maximè sunt diversa judicia & animi abrepti contrariis studiis; eaq; est pugnantia inter Pastores, utcunq; concordes in dogmatibus fidei, ut quocunque te vertas, nulla reconciliationis spes detur, nisi Deus hominibus ad reformationis opus accinctis, non tantùm suggerat consilia concordiæ ineundæ, sed & monstret viam rectam quam insistant. Id sperant omnes boni & obnixè rogant Deum Opt. Maximum, omnium bonorum

ſargitorem, ſuntque eorum mentes expectatione arrectæ, quorſum tandem evaſura ſit gravis hæc conſultatio; quæ eò gravior eſt, & difficiliores habet explicatus, tardioreſque progreſſus, quod hinc plurimi credant Scripturam ſacram, regimen Eccleſiæ viſibilis non tradidiſſe, quod omni tempori & loco congruat, ac proinde neceſſe reputent operi ſacro humanam politeiam adjungi; de qua porro diu deliberandum cenſent, ne ſana doctrina per eam detrimentum patiatur, neve humana induſtria fidei vim faciat: Illinc verò tria potiſſimum hominum genera faciunt ut deliberatio ſit magnæ molis. Agmen ducunt fautores Epiſcopatus, qualis hactenus in Anglia obtinuit, cum ſuis corruptelis, adjunctis, & additamentis, largiſque reditibus. Ab his difficillimè impetres, ut deſinant obtendere, jus Divinũ, antiquitatem ſui regiminis, Eccleſiæ traditionem, & mutationem etiam rerum malarum eſſe periculoſam; aut aſſentiantur ut qui tenet, poſſeſſione ſuâ excidat & in arctum cogatur. Alii in contrarias oras delati, quancunque inter

Paſtores

Paſtores ex Eccleſia Dei amovendam pertendunt, & conſtanter profitentur ſe ante non deſtituros ab ea ſententia, *Eccleſiam non debere regi per Epiſcopos ſupra Presbyteros*, quàm ab aliis probatum fuerit, id effatum, *Epiſcopos, quà ὑπεροχὴν habentes in Presbyteros, eſſe inſtitutionis Divinæ & Apoſtolicæ*. Denique mediâ viâ, & tutiori, meo judicio, incedit tertium genus hominum, qui retinendam cenſent Præſidentiam inter Paſtores perpetuam, quæ differentem gradum, at non ordinem diſtinctum Epiſcopatus à Presbyteratu, conſtituat, eamq; non tam probatam diſertis verbis Scripturæ, quàm aſſertam, non pugnare cum ſacra Scriptura. Horum rationum momenta præcipua ſunt iſthæc.

1. Præſidentia & προεδρία in Eccleſia non eſt res mala, quanquam fatendum unicum genus Paſtorum inſtitutum fuiſſe à Chriſto & Apoſtolis, quandoquidem eam habuerunt Apoſtoli in Presbyteros, Presbyteri in Diaconos; ſuntq; Angelorum diverſi gradus. Nec diverſa genera Miniſtrorũ Eccleſiæ quales fuerunt, Apoſtoli, Euangeliſtæ, Prophetæ, & Paſtores, ma-

gis aſtruunt Præſidentiam admittendam eſſe in Eccleſia, quàm cum poſtmodum unicum tantùm genus Miniſtrorum in verbo laborantium in Eccleſia obtinuit: Quemadmodum enim Præſidentia non ſupponit diverſa genera Miniſtrorum; ita nec unicum genus Miniſtrorum in Eccleſia receptum, deſtruit inter æquales præſidentiam. Quid quod Roman. 12 προϊστάμενος in Eccleſia, ſive ea ſit Paſtoris in Paſtorem, ſive Paſtoris in Cœtum Eccleſiæ, numeratur inter χαρίσματα Spiritus Sancti.

2. Præſidentia, quanquam ad tempus tantùm, obtinet in Synodis, & Synedriis Eccleſiarum, apud quas nulla eſt diſtinctio Paſtorum in Epiſcopos & Presbyteros: quidni & perinde licita erit perpetua Præſidentia?

3. Si Præſidentia in Eccleſia, juri Divino adverſa eſt, omnem admirationem ſuperat, quod quingentis poſt Apoſtolorum tempora annis, nulla Eccleſia ſciſſa fuerit ab altera ſuper diſſidio Epiſcopatus ſeu præſidentiæ; imò tam Orthodoxæ quàm Heterodoxæ & Hæreticæ, eam perpetuam Præſidentiam amplexæ ſint, nemine niſi

Aerio

Aerio reclamante, quantuncunque corpus Chriſtianarum Eccleſiarum tunc multiplici diſſenſione ſubinde laceraretur, etiam ſuper re levicula, qualis fuit controverſia ſecundo ſæculo mota circa obſervationem diei Paſchatis, ob quam Victor Epiſcopus Romanus ſeparavit ſe à communione aliarum Eccleſiarum. Nec minus mirum eſt, quod iſtorum ſæculorum Patres, quibus in multis fidei dogmatibus errare & diſcrepare à ſe invicem humanum fuit, magiſque ſolemne quam Theologis nuperæ Reformationis à Luthero inceptæ; diſſiti tamen a ſe invicem ſententiis non fuerint circa πρεσβύτερον Epiſcoporum in Preſbyteros in Eccleſia receptam; utcunque Proteſtantium Theologorum, quorum magna eſt conſenſio in dogmatibus fidei, tanta ſit ſuper hac controverſia diſſenſio. Argumento, quemadmodum univerſalis conſenſus Eccleſiarum, Synodorum, & Patrum primitivæ Eccleſiæ circa præſidentiam perpetuam Epiſcoporum, quæ eo tempore obtinebat ſupra Presbyteros, perinde evincit fuiſſe ſaltem utilem & legitimam (ſi non neceſſariam) nec pug-

nantem cum Eccleſiaſtica politeia ab Apoſtolis conſtituta, ac unanimis conſenſus Theologorum Proteſtantium ſuper dogmatibus fidei aſtruit illorum veritatem & congruentiam cum Scriptura : Sic ſane diſcrepantiam Proteſtantium Theologorum ſuper præſidentia inter Paſtores, digito monſtrare, non plus illis eſſe fidendum in deciſione controverſiæ de præſidentia ſeu Epiſcopatu, quam fides adhibenda Patribus, diverſa à ſe & ab aliis ſentientibus in doctrina fidei.

Quocirca, ne diutius ſuſpenſæ ſint hominum mentes, quorſum evadet conſultatio de Epiſcopatu, neve, quod aiunt, inter ſacrum & ſaxum jaceant bonorum ſpes, expectandum ex ampliſſimo Cœtu, ut tandem in aliquam partem aliquid decretorio judicio ſtatuat. Ante omnia operæ pretium eſſet inſtillari hominum mentibus, ſacram & intactam doctrinam conſervari poſſe ſub diverſo regimine Eccleſiæ, ut ſive ἰσοτιμία, ſive inæqualitas Paſtorum modum non ſupergreſſa, ſtabiliatur, nihil inde detrimenti paſſura ſit Chriſtiana fides, ni obſtet vel zelus quorundam

dam cognitionis expers, vel pertinacia aliorum, qui ipſam medicinam in morbum vertunt, quique Cæſares, aut nihil, volunt eſſe, & ſi unum, quod mente conceperunt neceſſarium, negatur, reliqua omnia, licet optima, reſpuunt & ſuſque deq; habent. Omnino ego eâ ſpe titillor, eoquè conſpirantibus ſententiis concurrunt vota, eaque ardentiſſima, bonorum pariter ac magnorum virorum, qui merito non numero æſtimandi ſunt, fore ut ampliſſimus Cœtus, Epiſcopatum non abroget, ſed Anglicanum emendet; Epiſcopos retineat non dominos, ſed fratres & collegas Presbyterorum, qui ſint plures numero, addicti certis cœtibus, quanquam peculari Diœceſi arctioribus limitibus circumſcriptæ, invigilent, ſedulòque prædicationi perinde incumbant, ac curent quæ alios actus Eccleſiaſticos attinent, quique in quaque Provincia vel Diœceſi habeant ſuum Presbyterorum Synedrium, cujus magis ſint os quam caput, niſi extra Synedrii coitionem, ſine quo tamen non liceat Epiſcopo ordinare, exauctorare aut ſacris arcere.

Expectandum

Expectandum insuper ut usus frequens sit Synodorum; Provincialium quidem, constantium Episcopo Diœceseos & præcipuæ notæ virorum inter Presbyteros singulis annis convocandorum: Atque Nationalium tertio quoque anno indicendarum, ad quas cum omnibus Episcopis regni, allegentur ab uno quoque Synedrio Episcopali, duo Presbyteri. Synedrio cuique Episcopali poterunt subjici ad negotiorum compendium, plura Synedria in unaquaque Diœcesi. His ita constitutis, par esset, 1. in Synodis jus suffragii, jurisdictionis, & ordinationis Presbyteris cum Episcopis æquale contingere. 2. Pastorem ordinari à Synodo provinciali, vel à Synedriis sive Episcopalibus, sive Presbyterialibus, ut ad minimum ordinationi præsint septem Pastores, habito prius examine viri admittendi ad munus sanctum à deputatis ad hanc provinciam, ut posterius dicetur. 3. Episcopis non dari potestatem mutandi sedem, nisi rogatu alterius Diœceseos, & cum bona Regis & Synodi Diœcesanæ venia. 4. Nullam provocationem fieri à Parochiis, vel Parochiali,

ali Synedrio, ad inferiora Synedria, ſine conſenſu Parochi. Provocationes fieri ab inferioribus Synedriis ad Epiſcopale, & ab hoc ad Synodum Provincialem, à qua tandem ad Synodum Nationalem. 5. Epiſcopum ipſum ſuo Synedrio ſubjici, ita tamen ut non poſſit exauctorari, niſi à Synodo Nationali, ſed tantùm muneris exercitio, moveri. 6. Presbyterum poſſe privari officio à Synedrio Paſtorali; at non in totum beneficio & munere exui, niſi à Synedrio Epiſcopali vel Synodo Provinciali. 7. Epiſcopum in demortui locum eligi, ex unanimi conſenſu Cleri, & plebis Provinciæ, ut album, in quod relati fuerint aliquot de clero, viri ſanctitate & doctrina potiores, ad Regem perferatur, & ille Epiſcopus renuntietur in quo Rex ſubſtiterit. 8. Si quid culpetur in electione Epiſcopi, à Parlamento vel Synodo Nationali irritum fieri. 9. Synedrium Epiſcopale tot Presbyteris conſtare, quot ſunt Paſtoralia Synedria, ita ut penes unum quodque Synedrium Paſtorale ſit implere locum vacuum Paſtoris amoti & à ſe deputati, nullo tamen ſuffecto, refragante

Synedrio Episcopali, cujus membrum esse debet. 10. Synedrium Pastorale seu Presbyteriale, constare decem aut duodecim Pastoribus Parochiarum contiguarum. 11. Pastores, Rectores esse propriæ Parochiæ, in cujus gubernatione sibi adjungant ad consultandum primores de Parochia, à qua porro Pastorum suorum electio pendeat; ita tamen ut à Synedrio Episcopali comprobetur. 12. Si Parochiale Synedrium, præter primores Parochiæ, infra tres, aut ad minimum duos, Pastores habeat, ab eo non posse peccantes arceri quoquo modo à communione; nisi vel advocetur Synedrium Pastorale, vel aliquot Pastores vicini adiungantur in consilium. 13. Si Parochiæ uni plures uno præsunt, Pastores, coæquales esse debere; procul esse jussa distinctione illa Decanorum, Doctorum, Archidiaconorum, Curatorum, Vicariorum: Pastoribus infra Episcopos constitutis, eum ordinem considendi habentibus, qui ætati debetur; & reputantibus apud se longè nobilius esse, Christi Ministerio, quàm quantiscunque lauteis Academicis condecorari. 14. Pastorem

extra

extra ſancti muneris exercitium, nulla arte defungi, unde rem familiarem augeat. 15. Paſtorem non accenſeri deinceps famulitio ullius Domini, niſi Regis. Si tamen operam ſuam locat cuiquam Magnati, id fieri ex mandato Synedrii Epiſcopalis vel Synodi Provincialis; & in illius domo eam ſtationem obtinere, quam decet verbi Dei Miniſtrum: non verò quam addecet famulum, aut menſarum aſſeclam.

De reditibus Paſtorum.

SI qua ſpes affulgeret decimas, ſeu voratas, ſeu emptas, à Laicis, ad ærarium Eccleſiæ denuo redire poſſe, nullà expeditior & commodior ratio inveniretur, quàm decimarum proventus, de neceſſariis ſumptibus, Paſtoribus proſpiciendi, larga manu; quibus ſanè liberaliter indulgendum, ut potius inter divites quàm pauperes cenſeantur, neve duris urgens in rebus egeſtas vel incommoditas & difficultas rei familiaris, obſtet quominus mente defæcata & tranquilla incumbant

ſtudiis ſeriis & ſanctis meditationibus. Quanquam non minus ſint periculoſæ in Paſtore invidendæ opes, quas cùm ut plurimum comitentur longum famulitium & moles negotiorum domeſticorum, fieri nequit quin ad munus Paſtorale fiat indiligentior, & præ ſe collegas in re minus lauta contemnat. Paſtores, quibus decimæ attribui non poſſunt, commodum eſſet penſionibus annuis ali; miſſis ſolitis emolumentis, quæ plerunque infamant ſanctum Paſtoris munus, & in eo fovent avaritiam & cupidinem rem augendi in proximi detrimentum; qualia ſunt, capitationes, ſepulturarum venditiones, quarum nunquam pauperibus fit gratia. Penſiones ſatius foret colligere per voluntariam erogationem, quàm per capitationem, ſeu coactam taxationem; ut viris idoneis demandaretur provincia, ſingulis diebus quibus habetur concio, ſtandi pro foribus templi, & finitâ cõcione rogandi exeuntes è templo in nomine Dei, honorarium, ſeu munusculum pecuniarium, quod Paſtoribus & pauperibus erogetur. Hac ratione, longè largior ſeges redituum accederet

Paſtoribus,

Paſtoribus, & cum pauperibus, multò ſplendidiùs ageretur. Id experientiâ comprobant omnes Eccleſiæ reformatæ extra Angliam: & ne ultra Angliam expatiar; Eccleſia Gallo-Londinenſis, utcunque exiguus Cœtus, conſtans plerunque opificibus in re tenui, per ejuſmodi erogationem voluntariam, congerit in ſingulos annos ultra mille & quingentas libras Anglicanas, unde abunde ſatis eſt alendis tribus vel quatuor Paſtoribus, & pauperibus nihil deeſt. Quod ſi eadem ratio cordi eſſet Regi & graviſſimis Senatoribus, experirentur proventum decuplo majorem, ſine cujuſquam gravamine. In rem quoque Paſtorum eſſet, ſi in unaquaque ſede Epiſcopali & Parochiali, publicis ſumptibus comparata Bibliotheca aſſervaretur, ut eâ ratione præſto haberent libros magnâ copiâ, ſine qua non licet eſſe doctum, qualem decet eſſe Paſtorem Chriſtianum. Conſultum eſſet Paſtorum viduis & orphanis, ægrè vitam trahentibus, proſpici ex publico ærario.

De Theologiæ Candidatorum inſtitutione.

O Operæ pretium eſſet decerni, ut qui aſpirant ad ſanctum Miniſterium, diutius conſiſtant in ſtadii decurſione, nec impuberes cruda ſtudia in pulpitum propellant; neque admittantur ad munus, niſi poſt examen; primò donorum naturalium, qualia ſunt ingenium bonum & facundum, vegetum corpus, vox profluens & canora; quæ quidem ſi deſunt in eo qui animum appulit ad Theologiæ ſtudium; par eſſet hominem moneri, ut ſibi ſtudeat, non aliis, & locum det illis quibus natura plus favit; deinde acquiſitorum, qualia, humaniorum literarum, linguarum, Latinæ, Græcæ, Hebraicæ peritia; artium & ſcientiarum quæ Theologiæ ancillantur, modica ſaltem tinctura; notitia Philoſophiæ non vulgaris; verùm Theologiæ reconditiſſima, quantum per humanum laborem & ætatem ſupra 25. annos, comparari poteſt; dextera itidem concionandi facultas & Scripturam ſanctè & purè expo-

exponendi, ut non vagetur extra textum; Scripturam equuleo non imponat, neve universam Theologiam, & integram praxim pietatis extrahat ex quovis Scripturæ loco; sed post gloriam Dei & animarum salutem, ad scopum textus, qui est præ manibus, collimet; sitque potius rerum quàm verborum auceps, nec Latinas locutiones adhibeat, quando vulgares præsto sunt.

Id examinis, post perspectam in Candidato vitam inculpatam, peragi debet à septem ad minimum delegatis, à Synodo Provinciali, vel Synedrio Episcopali, non perfunctorie, sed rigide; nec uno die, sed per plures: debetque audiri Candidatus, saltem ter concionem habens, semel Latine, bis patria lingua, intra privatos parietes, coram frequenti Pastorum corona; qui finita concione, & Candidato secedere tantillum jusso, diligenter in materiam, formam, texturam, & modum perorandi, per suffragia inquirant; quique ei rursus comparere jusso, significent per eum qui isti coitioni Pastorum præest, quid laude, quid reprehensione dignum in

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eo deprehenditur; Examine peracto, Candidatus, si statim non admittitur, vel monebitur, ut in totum absistat a proposito humeris impari, vel ejus admissio ad munus protelabitur in annum vel biennium, quo exacto, spes est fore ut accedat instructior & doctior. Sed quo studiosi Theologiæ paratiores examen subeant, cum minori repulsæ periculo; omnino necessarium foret, ut fit in aliis reformatis Ecclesiis, ut emersi è schola Philosophica, totos se darent Theologiæ studio, & concionibus frequenter habendis coram Professoribus & Pastoribus, ad formandam juventutem delegatis. Quóque felicius studiosi in stadio Theologico desudent; operæ pretium foret, ut crudi & rudes literarum humaniorum ad Philosophiam & artium studia non convolarent; qui morbus nobis Anglis peculiaris est, eique curando vix locus, nisi decreto publico Collegia, qualia Ethonense & Westmonasterience, in singulis Provinciis fundarentur, eaque distincta classibus gradatim dispositis, quibus singulis suus Regens seu Pædagogus attribueretur humaniorum literarum

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egregiè gnarus, cui, hoc opus, hic labor unicus eſſet, totâ vitâ in pædagogico pulvere deſudare, & juventutem erudire, quique ſtipendiis unctiuſculis condecoraretur. His claſſibus fæliciter emenſis, juventus inſtructior ad Lycæum Philoſophicum, & ab eo ad Theologicum promovebitur, quam ſi, ut moris eſt, edocta fuerit ſub miſellulo Initiatore, vel Vicario, in re perinde ac eruditione tenui, qui, ubi non habet ſub Parocho unde victum quærat, conſcius ſuæ tenuitatis, ad anchoram pædagogicam confugit, ut rebus ſuis labentibus ſuccurrat.

De Conſtitutionibus circa adiaphora.

CIrca conſtitutiones quæ non ſunt de fide ipſa, hoc primùm obſervari, foret operæpretium, ne Canones ferantur circa minutula & nullius momenti, qualia, circa ſitum menſæ communioni dicatæ, pulpiti & fontis in quo infantes ſacro Baptiſmo mergantur; circa formam veſtium & togæ quam Paſtores induant; Etenim nulla

est disciplina Ecclesiastica extra Angliam, quæ de his Canones ferre susque deque non ducat; nec quisquam est usque adeo cerebrosus, seu Pastor, seu alius de Synedrio Ecclesiastico, qui ad decorum servandum legibus astringatur, aut qui reputet in ejusmodi tricis salutem Sagunti consistere. Hoc utique temperamentum in condendis Canonibus circa adiaphora, servandum esset, ut id tantum decerneretur quod pluribus, si non omnibus, placet, nec pugnat in re & circumstantiis cum cultu divino; idque aboleretur, quod infirmis est offendiculo, bonis verò superfluum videtur; eoque magis si ambigitur, an quæ adiaphoris accensentur à nonnullis, sunt revera adiaphora, resque indifferentes, qualis est vana constitutio, quâ ad nomen Jesu inclinantur capita, at non ad nomen Dei vel salvatoris; & signatio crucis in Baptismo; nec non administratio Baptismi in templi angulo, extra cœtus fidelium conspectum. Huc pertinet genuflexio in recipienda sacra Eucharistia; qua genuflexione, etsi ea Pontifici nunquam abusi fuissent ad Idolatriam, abstinendum planè censerem,

cenſerem, quandoquidem non reſpondet ritui obſervato à Chriſto & Apoſtolis, & pugnat cum natura externi geſtus, quo cum interna actio copulanda: requiritur enim ut convivæ Chriſto accumbant; eſtque abnorme ut ipſe actus fidei, ſeu ſeria volutatio animæ, quæ recipit Chriſtum pro ſe mortuum, quæque reſpondet actui manducandi panem & bibendi vinum, fiat procumbendo in genua. Tunc demum datur & jubetur συναξις, ante & poſt convivium ſanctum, ad precationem & gratiarum actionem.

De clavium Miniſtris, poteſtate & uſu.

USus clavium Eccleſiæ pertinet ad Adminiſtros Eccleſiæ, Paſtores & Magiſtratum Chriſtianum, penes quos earundem poteſtas conſiſtit: Etenim quanquam hæc poteſtas ſpiritualis quæ tota eſt miniſterialis Chriſto obnoxia, originaliter ineſt toti Eccleſiæ; reſidet tamen ſubjectivè in Paſtoribus & Magiſtratu: illis quidem, quoad declarationem &

pronuntiationem actuum in nomine Chriſti & Eccleſiæ; his vero, quoad executionem, ſeu facultatem jubendi, & poteſtatem coercendi; ut hic ſit quaſi voluntas, illi ſint intellectus. Cœterùm tametſi in foro Eccleſiaſtico Paſtores quadantenus antecedunt ipſi Magiſtratui, ſive Regi, ſive ſubalternis ſenatoribus; attamen in foro civili, partem plebis faciunt, quæ longè ſubſidet infra ſupremum Magiſtratum, qui quidem in ipſo foro Eccleſiaſtico, tanquam cuſtos utriuſque tabulæ ſub Chriſto, pro tribunali ſedet, ut ſecundum legem, quam Paſtores Eccleſiæ docent, contumaces in ordinem cogat & reprimat, atque cenſura Eccleſiaſtica notatos, vel caſtiget, vel è medio tollat. Hæc eſt, ni fallor, vera ſententia de poteſtate & Miniſtris clavium, quam probatam cupimus inclyto Cœtui, ut deinceps abrogato tribunali, quod celſam commiſſionem vocant, & abuſu curiarum Epiſcopalium è medio ſublato, Synedria Eccleſiaſtica non alias infligant pœnas quam Eccleſiaſticas; immorigeros verò, ebrioſos, adulteros, hæreticos, & unionem

nem Eccleſiæ abrumpentes, ad Magiſtratum politicum deferant, à quo tanquam ab eo qui ſolus donatus eſt coercendi poteſtate à Deo, pro qualitate offenſæ vel caſtigentur vel abſcindantur: Paſtores quidem arceant à communione peccantes, quin & intentent extremum illud fulmen excommunicationis; at non obedientes cenſuræ, nec carcere, nec morte, nec pecuniâ multent, ſed coram tribunali politico ſiſtant. Cauſæ matrimoniales & teſtamentariæ, & lites circa decimas, quarum cognitionem Clerus Romanus ideo ad ſe traxit, quod ſibi blandiretur, decimas eſſe juris Divini, Matrimonium eſſe Sacramentum, & animabus extrahendis ex Purgatorio non aliter proſpici poſſe, quam de bonis & reditibus defunctorum: Hæ, inquam, cauſæ & lites deinceps agantur in foro civili. Verumtamen, quia nullum conjugium ratum habetur, niſi a Paſtore celebretur, & ab eodem liberi conjugatorum ſunt ſacro lavacro Baptiſmi abluendi, & ex Scriptura ſola, cujus Paſtor eſt cuſtos, leges petuntur de Conjugio, de repudiis, & divortiis;

non planè ſunt arcendi Paſtores à cognitione & diſiudicatione cauſarum matrimonialium. Quin Paſtorum eſt cavere, ne matrimonia ineantur ſine conſenſu parentum, ne peccetur in gradibus conſanguinitatis, & ut parte adultera idoneis probationibus convicta, pronuntietur ſolutum eſſe vinculum conjugale; quarum quidem rerum curas Magiſtratus politicus non tantum debet partiri cum Eccleſiæ Paſtoribus, ſed & inſuper, de inſtrumentis dotalibus, de dote ipſa, de herciſcundis hæreditatibus, & aliis quæ ad cauſas matrimoniales attinent, quæque ad Paſtoris partes non pertinent, judicare tenetur. Interim non negandum, citra Magiſtratus conſcientiam & injuriam, ut contentionibus in longum protractis, fratres alioquin contendentes ſumptibus exhauſturis obviam eatur, poſſe & debere Paſtores in multis, (rogatos potiſſimum) inferre ſe arbitros, modò aliud lucrum non aucupentur, quàm fratrum concordiam, nec per id avocentur à ſancto munere. Quin, quandoquidem plurima à Chriſtiana plebe patrantur, quæ ſunt mali exempli,

pli, & peſſimis moris, quæque etſi non approbantur à Magiſtratu Chriſtiano, tamen ab eo intacta prætereuntur, nec pro meritis puniuntur; omnino par eſſet Synedria Eccleſiaſtica in ea rigidè inquirere, nec quenquam admittere ad ſacræ Cœnæ Synaxim, qui ea procul à ſe non abjecerit, & veniam ex pœnitentia non impetraverit. Quorum quidem delictorum impunè graſſantium rei ſunt varii hominum ordines: E multis pauci hi ſunt, Schenobatæ, Circulatores, Perſonati, Aleatores, Epicurei, Scurræ, Nugatores, Errones, Choragi, Comœdiarum, Tragœdiarum & Theatralium ludorum actores, quique eorum ſunt perpetui ſpectatores; Chorearum ductores; Poetæ in laſciva & profana carmina erumpentes: Quibus accenſendi, qui vitam in otio, luſu aut cantu ducunt; Ebriofi, genio & affectibus nimium indulgentes, conviviaque protrahentes in multam noctem: Rem familiarem decoquentes: Δύσπλαγχνοι, quos nec Parentum nec Cognatorum, quibus res anguſta eſt domi, miſeret; quique injurias acceptas ad vivum reſecant, potius ad vindictam procli-

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ves, quam ad veniam faciles: Huc pertinent viri veſte abnormi & indecora, & ultra ſortem ſplendida, induti, & ad muliebrem mollitiem exculti; Mulieres fuco illitæ, quibus facies eſt vermiculata, & apertus, ad libidinem excitandam, ſinus; quaſi, ipſis propoſitum eſſet amplius quod latet commendare; Nec omittendi blaſphemi, iique quibus ſolemne eſt nomen Dei, in re aut futili, aut minus ſeria uſurpare, & diris ſe alioſque devovere, familiaribuſque & conſuetis colloquiis juramenta aſpergere. Horum, quæ hactenus Epiſcoporum curiæ nihili duxerunt, quaſi non pertinentia ad ſuam cognitionem & cenſuram, ſperamus emendationem ab ampliſſimo Cœtu, ut in poſterum Paſtores cujuſque Parochiæ & Synedria, crimen reputent iſtam malorum lernam in Chriſtianis Cœtibus conſpici, & ἀπροσωπολήπτως rem agant.

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De Pauperum cura.

OPtandum eſſet in regno pace & opibus florente, & ſub Rege Proteſtante, ut Magiſtratus pauperum curam ſuſciperet,& Clerum levaret onere colligendi eleemoſynas,quas pauperibus erogent. Nec contrà ſuadet exemplum Apoſtolorum, & Eccleſiarum Gallicanarum. Etenim duplex cura, quæ angebat Apoſtolos, inter infenſos Chriſtiani nominis hoſtes agentes, nempe flagrans ſtudium, animas ad Chriſtum alliciendi, & allectis ſubveniendi, ne ad inopiam redacti,à fide deficerent, tenet etiamnùm ſollicitas Eccleſias Gallicas: nec ſpes major his quam olim illis,ut Magiſtratus, qui Chriſto bellum indixit, opem ferat fidelibus ad inſitas compulſis. Jam, cùm Dei beneficio res Anglorum multò aliter ſe habeant, & Magiſtratus ſupremus & Regni proceres concurrant in puritate Chriſtianiſſimi, cum verbi Dei Miniſtris, imò cum regni pauperibus; neque periculum ſit ut egeni

victum à Romanensibus petant; non video unde liberaliùs sustentari possint, quàm ex publico ærario, cujus custos est Magistratus. Estque non minus mirandum, quàm dolendum, quod in opulentissimo regno, in quo magni & infimi, divites & pauperes, eodem nexu charitatis & Religionis sunt devincti, luxurient in triviis & compitis pauperes & mendici; cùm tamen alibi regnorum, Ecclesiæ reformatæ sub cruce agentes, quæque constant hominibus plerunque sortis inferioris & in re tenuioris, quibus aditus ad honores & divitias est præclusus, neminem è suo grege patiantur inopem, nedum mendicantem per plateas conspici.

Verùm, si Magistratus pro sua sapientia, curam pauperum à Clero non esse amovendam censeat; optandũ saltem ut deinceps Clerus largior sit in pauperes, ne mendicare cogantur, & has rationes adhibeat, per quas abundè pauperibus fiat satis, sine cujusquam onere. 1. ut singulis diebus, quibus concio habetur, Diaconi vel viri delecti excipiant exeuntes è templo, à quibus exigant in nomine Dei eleemosy-

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nam pauperibus erogandam, & in pios uſus inſumendam. 2. ut ſi viri ſaltem bis in ſeptimana adeant domos pauperum, & in tabulas redigant quid ſingulis deeſt, quantumque, & quibus erogandum eſt. 3. ut hi quæſtores grande facinus & ſacrilegium ducant, quicquam de ſacro ærario in rem ſuam tranſferre, ſed bona fide Paſtoribus Eccleſiæ & primoribus plebis, rationem impenſi & expenſi reddant.

Sanè ſi ejuſmodi ratio colligendi nummos inſtitueretur, plus emolumenti decuplo accederet Paſtoribus & pauperibus, idque ærarii cumulatè horum indigentiæ mederetur, illis vero animos reditus largiretur. Ad cujus rei teſtimonium, quod & antea à nobis allatum eſt, ne extra Angliam excurram, Eccleſia Gallo-Londinenſis, quæ parvus eſt cœtus, maximam partem conſtans hominibus de fœce populi, Textoribus, Sartoribus, Lanificis, iiſque parum in bonis habentibus, per hanc rationem eleemoſynas exigendi, nemine ad dandum compulſo, & ſine cujuſquam damno aut querela, ultra mille & quin-

gentas libras Anglicanas in ſingulos annos reponit.

De abrogatione Ceremoniarum & conſuetudinum, quæ malè cum doctrina fidei concordant. De abuſu circa exequias.

NOn erit magni moliminis opus, abolere Ceremonias Romanenſes & conſuetudines, quæ tanquam noxium & inutile pondus hactenus additæ fuerunt ſanctæ doctrinæ; cùm enim ſub eo onere gemant omnes boni, & ampliſſimus Cœtus conſtet hominibus iſtas ſuperſtitiones, ut qui maximè, averſantibus, concidet proculdubiò hoc idolum coram tam ſacro conſeſſu, ſine magno conatu. Quin, bona & Sancta conſtitutio & renovatio rerum Eccleſiaſticarum, hoc ipſo valere jubebit, quæ ſanctum opus commaculant. Verùm quoniam una tantùm, eaque grandis corruptela, nondum, quod ſciam, ulli diſplicuit, nec pro illa abolenda ſupplicatum quiſquam advenit Parlamento, ne intacta forſan relinquatur ab Ampl. Cœtu, eam indicare conſilium eſt. Dog-

Dogmatibus Eccleſiæ Romanæ, de extrahendis animabus ex Purgatorio, de precationibus factis pro illarum liberatione, de privilegiis ſepultorum in ſacrario ſub altari, ſubſerviunt quidam mortuales ritus, & varia cauponationum genera, quibus juſta perſolvuntur defunctis, & ipſa mors fit vectigalis Clero, qualia ſunt venditio Sepulturæ, minori pretio in Cœmeterio, majori in templi auditorio, maximo in ſacrario, ut quò propius cadaver contingit altare, eò magis ſint beneficæ preces pro ejus anima. Huc pertinent, venditio ſoni campanæ, quæ, ſi grandior, tantò carior; nec non miſſæ & ritualia ſuper cadavere pacto pretio recitata. Eccleſia Anglicana dogmatibus ipſis mortualibus valedixit, ſed eoſdem planè retinuit ritus, idemque aucupii & cauponationis genus: nempe omiſſa re ſignificata, quia ſola rem non auget, ſolicita tantùm fuit de ſigno, ut pote à quo grande lucrum affulget Clero: Vendit enim apertionem terræ multò carius in Sacrario, quàm in Auditorio, aut Cœmetrio. Novi ubi templum ſit Londini, in cujus veſtibulo, licentia fodiendi ſepul-

chrum viginti libris Anglicanis venditur; mirùm ni in aditu templi apertio terræ centum libris veneat. Vendit & loco Miſſarum conciones, quas funebres vocant; vendit & prolationem ritualis mortualis ſuper cadavere; nam nemini parcit Parochus, ne pauperi quidem: Eòque abuſus proceſſit, ut fœda nundinatio Parochi ſe extendat in eos, qui quidem in ipſius Parochia mortem occubuerunt, ſed in alia inhumati ſunt; ita tamen ut pro dignitate & divitiis defuncti, viventes perſoluant; & ſi dives teſtamento cavet cadaver ſuum aliò efferri, neceſſe habeant defuncti parentes in ea Parochia in qua obiit, veſtem lugubrem Parocho dare, & tantum numerare pecuniarum, quantùm impenditur, cùm ſplendidis ſacris mortuo parentatur, & quaſi in ſacrario inhumatus fuiſſet, campana grandior inſonuiſſet, ritus mortuales recitati fuiſſent, & concio funebris habita fuiſſet. Faxit Deus ut hanc mentem inſpiret ampliſſimo Cœtui, abrogandi fœdum & inhumanum aucupii genus, quo fit ut multi minori pretio vivant, quam vitam finiant, & quo fato functus

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non poteſt communi mortalium matri, ſeu terræ mandari, niſi pacto eoque largo pretio: & quando quidem pari corrupteła laborat mos agitandi convivia funebria, additis cupediis, quibus quaſi ſaccharo putant amarorem luctus retundi, is pariter deponendus eſſet.

De dogmatibus fidei.

NUllius Synodi eſt, niſi Apoſtolicæ, condere articulos fidei, nedum ullius Cœtus Eccleſiaſtici; ſed ejus eſt ex Dei verbo declarare quænam & quot ſint credenda ad ſalutis adeptionem; nec ea jubet credi, ſed ſuadet, niſi quatenus ad unitatis conſervationem, arcet à ſuo corpore, qui eadem communione fidei non ſunt ſecum ſociati, & nefas eſſe ſancit quicquid Synodus conceperit de fide, à quoquam palam retractari, donec aliter ab altera Synodo definiatur; gnara ubi licet ſingulis reſcindere & convellere authoritatem Synodorum, omnia ſuſque deque ferri, & ſummam perturbationem in Eccleſiam invehi? In

oxteris

cœteris quæ de fide non ſunt, nec pugnant omnium judicio, cum fide, non tantùm definit & decernit, ſed & jubet, atque ad decretorum obſequium adigit, quandiu nova Synodus aliter non præceperit.

Opus reformationis imprimis promovebitur, ſi ad exemplum Eccleſiarum reformatarum extra Angliam, confeſſio fidei paulò plenior & explicatior edatur, præcipuè ſuper articulis, de Prædeſtinatione, de gratia, de deſcenſu Chriſti ad inferos, aliiſque, qui hactenus parum appoſitè & minus dilucidè concepti, adverſariis anſam dederunt, ad ſuam mentem flectendi, quicquid in ſpeciem diverſos ſenſus admittit. Optandum tamen ne obtrudantur pro articulis fidei, & ad ſalutem neceſſariis, ea dogmata quæ ubique inter Proteſtantes purioris notæ non recipiuntur, & ſuper quibus bonorum & cordatorum magno numero fluctuant judicia; qualia ſunt; Chriſtianos teneri præcepto morali ad præciſam diei ſeptimæ obſervationem; juſtitiam Chriſti, aliam eſſe activam aliam paſſivam (quæ nomina videntur perperam in Theologiam introducta;)

ducta;) Melchiſedechum non fuiſſe Chriſtum; ſerpentem qui ſeduxit Evam, non fuiſſe verum ſerpentem; Angelos qui apparuerunt hominibus, non habuiſſe vera corpora humana; non eſſe diverſos beatitudinis gradus in gloria cœleſti; quancunque uſuram eſſe illicitam: nam cum non liceat cuiquam ἑτεροδιδασκαλεῖν, & vocare in dubium quæ ſemel fuerunt piè & prudenter conſtituta, & nemo ad ſacrum Miniſterium admitti debeat, qui in confeſſione fidei Anglicanæ non conſenſerit, eique non ſubſcripſerit, vis fieret ſanctum munus capeſſentibus, ſi quæ nondum à ſe poſſunt impetrare, nec Scriptura ſacra explicitè habet, ſub pœnâ repulſæ admittere cogerentur. Porro quò confeſſio fidei ſana & incorrupta, à cujusvis ordinis & conditionis hominibus conſervetur, & ne doctrina fidei doceatur niſi à Proteſtantibus re & nomine; neve qui præſunt civili politeiæ, ſi de religione malè ſentiunt alios eâdem contagione hæreſeos inficiant; ſed novatoribus omnis ſpes regreſſus ad Papiſmum amputetur; operæpretium foret libello ſupplici adiri Regem Sere-

niſſimum & Regni ordines ut præter juramenta hactenus præſtita Regiæ Majeſtati, nec non Proteſtationem illam ſolennem, quæ poſtquam cœperunt Anglorum res domi turbari, extitit ſalutis publicæ veluti Palladium & Imperii pignus; inſuper formulam jusjurandi conciperent quam ab omnibus, qui admoti ſunt regimini Eccleſiæ & Reipublicæ, exigant, eamque prorſus abſimilem juramento nuperæ Pſeudo-Synodi; ſed ejuſmodi quæ ipſis Magiſtris artis æquivocatoriæ vim faciat; apertiora animi ſenſa roget, & penitius conſcientiam interroget & excutiat, ne quà pateat effugium, nequidem illis qui ad abſcondendos ſenſus, animum obfirmarunt, quique ambiguitate verborum illudentes Magiſtratui, quancunque Religionem corde premunt. Optandum, ut in hanc aut conſimilem formulam juraretur. *Ego, N. Juro, profiteor, teſtorque coram Deo Optimo Maximo, me Chriſtianum eſſe & Proteſtantem planè addictum Religioni reformatæ & repurgatæ à ceremoniis ſuperſtitioſis & doctrinis abominandis & horrendis, quibus Eccleſia Romana inquinata eſt, &*

liberæ

liberæ ac ſolutæ à Papæ Romani tyrrannide & dominatione, quam habet & uſurpat in animas corpora & bona Chriſtianorum, Regum, Principum, & populorum ; meque agnoſcere Papam Romanum, Antichriſtum & filium perditionis de quo 2 ad Theſſalonicenſes, cap. 2. Inſuper juro me non tantum amplecti & credere doctrinam fidei Chriſtianæ, quæ à Proteſtantibus Anglis admittitur, qualiſque concipitur in confeſſione fidei, uti hodie in Anglia obtinet ; ſed & renuntiare omnibus Eccleſiæ Romanæ dogmatibus, quatenus pugnant cum Proteſtantium doctrina inter Anglos recepta. Particulatim juro & teſtor ex animo me abhorrere & deteſtari hæc dogmata Romanenſia, quæ hic ſubjungo. Primum quo Papa aſtruitur ſucceſſor Petri in ejus Apoſtolatum & Primatum. 2. quo Presbyter conſtituitur Sacerdos Novi Teſtamenti ad ſacrificandum corpus Chriſti in ſacrificium propitiatorium pro vivis & mortuis. 3. quo aſſeritur realis & corporalis præſentia corporis & ſanguinis Chriſti in Euchariſtia pro ut à Concilio Tridentino concipitur & credi decernitur. Denique juro me agnoſcere Concilium Tridentinum fuiſſe impiũ & adulterinũ, nec aliud fuiſſe quam drama ad Pontificis

libidinem conflictum; neque me illius placitis & decretis debere obsequium aut fidem, constanter affirmo, credo, testor, profiteorque. Quæ quidem omnia, me agnoscere & credere juro ex animo, sincere & ut sonant verba, atque citra ullam æquivocationem vel mentis evasionem.

De Liturgia.

QUatuor hic discutienda & pensitanda ultro se ampliſſimo Cœtui offerunt. Primum est, an in Ecclesia Christi, certa forma precum est admittenda. 2. an quingentis annis à Christo, in Ecclesia, forma precum certa obtinuerit. 3. an nefas sit in Cœtibus Christianorum precari Deum aliâ formulâ quàm publicâ & receptâ. 4. An Liturgia Anglicana penitus abolenda, an verò potius reformanda, aut nova substituenda. Ad primum quod attinet; extra dubium est, sanctum illum esse & planè admittendum morem Ecclesiæ Christianæ, sub uno Rege aut Magistratu in unum corpus civile colligatæ, uti Liturgia omnibus cœtibus communi:

nam

nam quidni æque certa formula precum eſſet loci, ac planè neceſſaria eſt fidei confeſſio unanimi conſenſu & ſententiarum ſymphoniâ, edita ? Per hanc enim ut declaratur unum Deum coli, ejuſque gratiam uno & eodem modo per Chriſtum apprehendi; ſic per illam, Deo per eundem Chriſtum eadem vota nuncupantur: Breviter, unitas corporis Eccleſiæ ſub uno capite Chriſto, non melius eluceſcit & conſervatur, quàm ſi ad fidelium, unam fidem, unam ſpem, & unam charitatem, accedat unum idque juge ſacrificium precum & ſupplicationum: nec, ſi hæc duo divelluntur à ſe invicem, video quì cujuſque fidelis conſenſio cum fratribus cognita erit. 2. Porrò certam formam precum obtinuiſſe qui negat; in veteri Eccleſia, hoſpes ſit oportet, neque legerit primitivæ Eccleſiæ Euchologia & εὐχὰς, quales in templis habitas fuiſſe horis ſtatis & certis formulis, teſtantur Patres, & Conciliorum varii canones decernunt: Sic Concilium Laodicenum can. 18. ubi dicitur eandem Liturgiam precum fieri debere ἐν ταῖς ὡρέαις καὶ ἐν ταῖς ὥραις, id eſt, horâ

nonâ matutinâ & tertiâ veſpertinâ. Et Concilium Carthag. III. can. 23. necnon Concilium Milevitanum II. can. 12. in quo hæc habes, *Placuit ut preces, vel orationes, quæ probatæ fuerint in Concilio, ab omnibus celebrentur, nec aliæ omnino dicantur in Eccleſia, niſi quæ à prudentioribus tractatæ vel comprobatæ fuerint:* ad quem canonem Balſamon ὡς ἔοικε τίνες ἐπίσκοποι, &c. *videtur quoſdam Epiſcopos aggreſſos fuiſſe dicere preces inuſitatas.* Cœterum hæ formulæ proximè exceperunt morem, aut potius donum miniſtrandi in Eccleſia per divinam inſpirationem, quò videtur reſpicere Paulus 1 Theſſ. 5. v. 19. admonens ne ſpiritus extinguatur, quo quidem ſpiritu agebantur, qui tempore Apoſtolorum Prophetæ appellabantur, quique eius afflatu orabant, & Scripturas interpretabantur. His donis extraordinariis unà cum Apoſtolis ab Eccleſia amotis, ſucceſſit mos orandi in Eccleſia per præſcriptas formulas, ita tamen, ut dum humano captui ſubventum eſt, exculta fuerint Paſtorum dona per orationes proprio marte dictas & conceptas, prout præmonuit præſentium temporum qualitas

qualitas, ut verbis utar Tertulliani apologet. cap. 39. & lib. de oratione, & integrum fuerit, quæ oratione Dominica continentur, *aliis atque aliis verbis* reponere, teſte Auguſt. Epiſt. 121. 3. Etenim per hæc à nobis allata ex hiſtoria antiqua, nemo negaverit, licere in Cœtu fidelium aliâ formâ orationum uti quàm publicâ, aut aſſeruerit ita inhærendum eſſe certæ formulæ precum, ut nefas ſit eas preces ex tempore fundere, quas vel occaſio, vel ſanctus impetus dictat. Sanè tametſi utrobique peccatur, non dubitabo tamen dicere, multò plus periculi eſſe ſi peccetur in unum extremum, quam in alterum, & longè minori detrimento fidei & ſalutis animarum, Paſtores aſſuefieri non alias peragere preces, quàm ex proprio penu depromptas, eaſque inflexas ad rem natam, & concionum materiam; quàm certis tantum formulis inhærere, per quas via ſubſternitur ad recitandas ex libro Homilias vice concionum; ad quem morem ſi Paſtores occalluerint, fit, ut ſacra ſtudia jaceant inculta, pietatis ardor frigeat, nullis fomitibus excitatus, & ea ſo-

cordia

cordia obrepat in toto Miniſterii ſtadio, ut Paſtor ſupinâ vecordiâ facilè adducatur, ut operam locet alteri qui pro ſe legat, ſiquidem legere ſatis eſt ut quis demandato Miniſterio fungatur. Quocirca non ſunt divellenda, quæ jam per tot ſæcula Eccleſia, ſpiritu Dei impulſore, conjunxit. Hoc etiam arctè tenendum, tantùm diſtare præſcriptas formulas ab aliis, quantùm textus à commentario, aut ſymbolum Apoſtolorum à prolixioribus ſymboli expoſitionibus : horum alterum viam quam inſiſtere debeamus indicat; per alterum verò, ipſam viam ſequimur. Chriſtus unicam, eamque brevem orationis formulam præſcripſit; attamen Chriſtus & Apoſtoli jubent, ut indeſinenter oremus; nempe tacitè docent, formulis certis, nos ita non teneri aſtrictos, quin liceat & expediat ſæpius effundi in extemporaneas & impræmeditatas orationes, quas vel neceſſitas extorquet, vel impetus zeli ſuggerit. 4. Denique, neque iis aſſentiendum qui in opere reformationis quod σὺν θεῷ inſtituitur, cupiunt Liturgiam Anglicanam è medio tolli; qui quidem aliquâ veniâ

veniâ digni eſſent, ſi aliam in ejus locum ſubſtitui poſcerent; nam tametſi non ſit inficiandum aliam facilè reponi poſſe, ſi non ſuis numeris magis abſolutam, ſaltem æque bonam: attamen ob rationes non contemnendas, de reformanda Liturgia hactenus recepta, optandum potius ut ſeriò deliberaretur, quàm vel de abolenda, vel de alia ſufficienda cogitaretur. Ego primùm expungi vellem ea quæ poſſunt trahi in ſequiorem ſenſum à malevolis vel infirmis; qualia ſunt, 1. quod in Litania ſubintelligitur de diſtinctione peccati in veniale & mortale, & in Catecheſi, de ſeptem Sacramentis, cum ibi dicitur, duo tantum ſacramenta dari ad ſalutem neceſſaria, ubi in una pericope peccatur in duos fidei articulos. 2. quod habetur in Rubrica Baptiſmi, de vicaria ſuſceptorum pœnitentia & fide; nec non in Rubrica Confirmationis, ubi Baptizati dicuntur habere omnia ad ſalutem neceſſaria, & ſine dubio ſalutem conſequi; ut nihil dicam de ſignatione crucis in Baptiſmo. 3. Pari obelo transfigendi eſſent libri Apocryphi ex Calendario: Vitandæ inſuper

essent tautologiæ, & repetitiones superfluæ: & siquidem plures orationes eæque breves, magis placent, in unam horam congestæ; saltem brevitatem commendet textura cohærens, qualis desideratur in oratiuncula, quá Collectam pacis vocant, & in secunda collecta vespertinarum precum; atque respondeant scopo ob quem peraguntur; quod quidem non fit in oratiuncula quæ vice præfationis profertur ante Decalogi recitationem.

De Ecclesiæ Unione.

EXortum est nuper genus hominum male feriatorum, qui asserunt unionem quidem inter Christianos esse necessariam; at pernegant constanter plures Cœtus Christianorum sic debere in unum corpus coire, ut unus cœtus à quoquam conventu Ecclesiastico aut Synodo extra se, dependeat; voluntque singulos Cœtus Christianorum non magis astringi ad leges latas extra suum cœtum, quàm Ecclesia Scotica obnoxia est disciplinæ Ecclesiarum Gallicarum. Denique volunt singulos

ſingulos Cœtus ſui juris eſſe, nec quenquam teneri ullo præcepto Divino ad rationem reddendam, præterquam Præpoſitis à ſuo Cœtu delegatis. Hoc ſi eſt, mirum nî unus Cœtus in plures ſubdividatur, & Eccleſia particularis, ad tres homines reducatur, abſciſſa à reliquis quoad externam communionem: Quod quidem eſt invehere ſummam confuſionem in Dei Eccleſiam, & abrumpere ſanctum illud vinculum communionis ſanctorum, quam in Symbolo credimus, quæque tum unione noſtrâ cum Chriſto, & mutuâ animorum conjunctione internâ, tum communitate & conſociatione externæ profeſſionis & diſciplinæ conſtat: nam ſi duorum litigantium in cauſâ quæ coram Eccleſiæ Præpoſitis eſt judicanda, pars altera eſt alterius Cœtus membrum; quis non videt litem in perpetuum protractum iri, ſi ambæ partes non poſſunt conveniri coram Synedrio, cui membra utriuſque Cœtus ſubjiciuntur? Denique per hanc ἀναξίαν tot fermè erunt de fide judicia, & regiminis Eccleſiaſtici formæ, quot homines, & per latus Eccleſiæ vulnerabitur ſocietas

civilis: Neque enim concipi potest quî in magno regno, & sub Magistratu Christiano, qui in Ecclesia aliquam stationem & provinciam sustinet, reipublicæ possunt res esse salvæ & in tranquillo, quandiu omnes Cœtus Christianorum, quos respublica capit, tantùm à se invicem sunt divulsi, quantùm Ecclesia Genevensis à Scotica. Sed Scriptura hæc deliramenta vacui cerebri dissipat in auras, habetque exemplum Ecclesiæ sub Apostolis, vim regulæ; nam si Apostoli dignitate pares, curam in commune omnium Ecclesiarum gesserunt; non video cur Pastores, diversis Cœtibus addicti, non poterunt constitui, qui omnibus his Cœtibus in commune invigilent; aut cur controversiæ in aliquo Cœtu agitatæ, non poterunt perinde ventilari in alio Cœtu, conflato ex diversorum Cœtuum Pastoribus, ac in contentione de qua Act. 15. facta est provocatio Antiochiâ Jerosolymam, in qua quidem contentione, una circumstantia planè jugulat assertores independentis regiminis, quod Paulus & Barnabas, quanquam potuissent decretorio judicio ferre sententiam

tentiam

tentiam ſuper re controverſa, paſſi tamen ſint deputari ad Concilium illud celebre Apoſtolorum, ad quod de contentione referretur. Fatendum quidem nullum Cœtum Chriſtianorum poſſe ſibi arrogare, ut poteſtatem habeat in quenquam alium Cœtum; ut nec Paſtor in Paſtorem poteſt ſibi quicquam vendicare authoritatis, niſi collatæ à Paſtorum Cœtu: at pertendo plures Cœtus Chriſtianorum ejuſdem regionis aut regni, legumque conſortes, teneri præcepto Divino ad pactum & fœdus inter ſe ineundum, legeſque ferendas, quibus ex Dei mandato latis, omnes aſtringantur, & per quas uniantur: nec dubium eſt quin hæ leges majoris ſint apud populum authoritatis, cùm unanimi multorum conſenſu fuerunt conditæ: ſed nec videtur incongruum, ſi par pari obnoxius ſit, aut per omnia æquales, ſibi invicem ſint ſubjecti, modò id fiat ad omnium ædificationem, & in timore Dei; atque ex omnium unanimi conſenſione; nam id ipſum docet Paulus ad Epheſios c. 5. v. 21. *Subjecti eſtote invicem in timore Dei.* Idem 1. ad Corinth. c. 14. v. 32. dicens: *Spiritus Prophetarũ ſubditos*

esse Prophetis, planè astruit dari mutuam servitutem, à qua, ubicunque regnat charitas, nemo se eximere debet, sed & insuper innuit, neminem Pastorum esse extra aleam censuræ, nec Pastores debere quicquam judicare, nisi ex communi aliorum consensu, omnino explodens, cœtus nostrorum hominum ἀνυπευθύνους. Profectò tantum abest, ut diversi Cœtus sub uno Rege abscindi ab invicem debeant, quoad externam communionem, ut optandum sit ut omnes Ecclesiæ, quæ Christo nomen dederunt, quæque sub diversis Dominis & Principibus vivunt, non solùm conspirarent invicem in doctrina fidei, sed & uno vinculo externæ communionis conjungerentur; atque in ejusdem communionis & consensionis in fide testimonium, viri idonei deputarentur ultro citroque ad suas Synodos nationales: Nec sanctæ huic harmoniæ & concordiæ inter omnes Ecclesias per totum nostrum orbem sparsas, servatæ, officere potest, quod non omnes unâ disciplinâ utantur, nam nec eandem amplecti debent, nec possunt, quandiu non tantũ locis dissiti sunt, sed & moribus, linguis,

guis, politeiâ civili,& Imperantiũ regimine discriminantur:abunde est si consensio in fide,idem Baptismus, eademque sacræ Eucharistiæ receptio, communionẽ illam quæ inter omnes cujusvis linguæ aut gentis sanctos intercedere debet, licet sub diversa disciplina, astruat & constituat. Profectò, non si discrepat disciplina Gallica ab Anglica, continuò cum Anglica pugnat, aut quadantenus obstat quominùs Ecclesiæ Anglicæ & Gallicæ sint concordes in omnibus fidei articulis,& eodem nexu externæ communionis copulentur: Quin, quod Irenæus ad Victorem scribens, dicit de diverso more jejunandi, hæc διαφωνία, πλὴν ὁμόνοιαν τῆς πίστεως συνίστησι: neque enim spendidius eluceſcit Dei Providentia in regimine Ecclesiæ, quàm cum ejus membra, climatis,moribus, linguis & disciplinâ Ecclesiasticâ usq; ad eo disiuncta, conspirant in doctrina fidei; uno charitatis vinculo vinciuntur, & per unam spem & eandem bonorum operum semitam,iter faciunt ad unam Cœlestem patriam: nempe ut ait Psaltes Psal 118. v. 23. *id factum est a Jehova & mirabile est in oculis nostris.* Discordiam

diam cum Ubiquetariis ſeu Lutheranis non putamus tanti eſſe, ut reconciliationis ſpem amputet, aut impediat diſſidentes in paucis, conſortes eſſe ejuſdem fidei ac ſpei. Porro ſi Proteſtantium & Lutheranorum Cœtus locis diſſiti,& ſententiis diſcrepantes, tenentur, quod graves viri, inter quos Clariſſimus Duræus, moliti ſunt, viam concordiæ ineundæ, tentare ; quantò magis Proteſtantium varii Cœtus,uni Magiſtratui, eique Proteſtanti, uniti, debent eam unionem ſanctam & intactam ſervare per idem fidei & diſciplinæ vinculum, ut in unum corpus coeant? Huic morbo, fratrum unionem abrumpenti, medebitur proculdubiò ampliſſimus Cœtus.

Unionem cum Pontificiis ſperare fruſtra eſt, quandiu uniti ſunt Pontifici, cui quotquot uniuntur non poſſunt eſſe uniti Chriſto. Neque aliam,haud dubium, cum illis concordiam inire cupiunt Proteſtantes, quâm civilem, qualis intercedit inter populares & conterraneos, nexu legum, politiæ, & tralatitiæ humanitatis,devinctos. An verò expediat, quò frequentes aggre-

aggregentur ad Proteſtantium Cœtus, eos in arctum cogi, eiſque interdici itiones ad ſacra ſua, nefas eſt nobis quicquam conſulere aut pronuntiare, ſine ſumma injuria Legiſlatorum, quibus pro ſua ſapientia facti & agendorum ratio conſtat: verumtamen pro ea conſenſione in fide & fraterna Charitate, quibus Eccleſiæ Anglicanæ, cum exteris, ſub cruce & inter Pontificios viventibus, ſunt junctæ; fecerit operæpretium ampliſſimus Cœtus, ſi Regem Sereniſſimum, & Regni Pares, reliquoſq; comitiorum Senatores, rogaverit, ne graventur conſultationem inſtituere, quantum interſit cum Pontificiis ſubditis mitius agi, ut hac ratione incolumitati & tutelæ fratrum, ſub Pontificiis Dominis degentibus, proſpiciatur, & pro clementia quam Pontificii ſubditi in Anglia experti ſunt ſub Proteſtantibus Dominis, viciſſim Pontificii Principes extra Angliam gratiam Proteſtantibus ſubditis rependant.

De plebis Christianæ partibus, in Ecclesiæ regimine.

AN expediat Laicos operam sociare in Ecclesiæ regimine cum Pastoribus, decidit & affirmat Scriptura; astruit ratio; & comprobat praxis primitivæ Ecclesiæ: Nec potest plebs Christiana eximi ab hac cura, citra Christianorum Regum & Magistratuum injuriam: Sed quousque & quatenus plebs Christiana curare debet res Ecclesiæ, non dicit Scriptura; nec constat super ea re, praxim Ecclesiæ veteris semper eandem fuisse; variatque ratio, cum ad constituendam vel reformandam Ecclesiæ disciplinam deventum est, pro temporum, locorum & rerum humanarum conditione: Nam haud dubium est, quin cautè & prudenter agant Protestantium cœtus sub Dominis Pontificiis viventes, cum viros delectos, quos Seniores vocant, è suo grege deputant qui suo nomine partiantur cum Pastoribus curam actuum Ecclesiasticorum, quæ

non

non pertinent ad prædicationem & Sacramentorum administrationem; caveantque, in Synedriis & Synodis quicquam tractari aut decerni, quod non censeatur profectum ab unanimi consensu & consilio Pastorum & plebis. Vicissim Protestantium Cœtus, sub Protestantibus Dominis, viventes, possunt salvâ harmoniâ inter Pastores & greges, ista deputatione absistere; siquidem supremus Magistratus eam deputatorum provinciam, in se, maximam partem, transfert: Sic non opus est quenquã de grege sedere in iis Synodis, quarum decreta non habent vim legis, nisi consensione & calculo Laicorum, in confessu Ordinum sedentium, rata habeantur. Oleum ergo & operam perdunt, tam qui operosè sudant ut probent Laico-Presbyterorum institutionem, neque in Scriptura nec in praxi veteris Ecclesiæ fundari; quàm qui contrarium, præsidiis minus validis, astruere conantur, & præter mentem Apostoli, locum 1 ad Timoth. c. 5. v. 17. intelligunt de Pastoribus & Laico-Presbyteris: Utrique sanè in culpa; quemadmodum enim veritas non est ullis armis

oppugnanda

oppugnanda, ita nec plumbeis mucronibus est propugnanda.

IN HOC CONSILIO, summa hæc capita insunt.

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De plebis Christianæ partibus, in Ecclesiæ regimine. p.58

FINIS.

The Engliſh Pope,

OR

A DISCOURSE

Wherein

The late myſticall Intelligence betwixt the Court of *England*, and the Court of *Rome* is in part diſcovered.

And withall,

An Account given of the true Grounds of this unnaturall, more then civill Warre.

Together

With an Epiſtle to the Reverend Divines now convened by Authority of Parliament, for conſultation in matters of Religion.

LONDON,
Printed for *Robert Boſtock*, dwelling at the Signe of the Kings head in Pauls Church-yard, 1643.

The English Tops;

OR

A DISCOURSE

AN EPISTLE TO THE Reverend Divines,

Now convened by Authority of *Parliament*, for Conſultation in matters of RELIGION.

THey which have beene our chiefeſt Incendiaries of late, and moſt active in renting our Church into parties, doe now eagerly ubraid us, not only as Authors of thoſe ſtrifes, which they themſelves raiſed, but alſo as Fomenters of many more Sects then we are yet acquainted withall. Wherefore for the

ceaſing of ſuch contentions as are amongſt us, and vindicating us from ſuch as are not, the Lords and Commons have deſired the aſſiſtance and advice of this Aſſembly: and for the direct contrary purpoſes, the Prelaticall and Popiſh Faction ſtrives by all meanes to prevent and quell it. But be of good courage, you that have the honour to be choſen of this Aſſembly; feare not the names of Traytors, whilſt you give judgement for Loyalty; nor the names of Anabaptiſts, whilſt you propugne Piety; nor the names of Schiſmaticks, whilſt you ſettle Vnity. Antichriſt heretofore perſecuted the Woman for bringing forth, now with more rage, as if hee were more Antichriſt, he perſecutes her for conceiving, nay hee ſeeks to prevent conception it ſelfe.

But 'tis matter of comfort to you that Proclamations of Treaſon are procured againſt you, before you have declared what Doctrine or Diſcipline you will eſtabliſh; ſuch prejudice will rather revert to the diſhonour of them that judge, then them that are judged: Wiſdom cannot but be juſtified by her children, and ſo peace, and righteouſneſſe: Let your reſults be conformable to the wiſdom of the Primatiues, and to the peace and piety of our late reformed Chriſtians, and then not you, but your oppoſers will

appeare

appeare enemies to wisdom, peace, and piety. Did your adversaries believe that you would verefie their clamors and calumnies by favouring Anabaptists &c. 'Twould be for their great advantage to further your convention, but now they feare the contrary; their expectation is, that their former accusations and upbraidings will fall upon their owne heads; and matter will be wanting to them hereafter for false aspersions, whereby to abuse the people, and deprave you, and that is the reason that they are so vext, and ready to bite their poisonous tongues for anger; be you therefore the more courageous for this, and if you cannot totally radicate all those doctrines of division which the Prelates have sowed among the good wheat; Yet denounce against them, and publish your detestation of them; and if you cannot erect as yet a perfect form of discipline, by reason of these fierce warres made upon you, and the sinnues of Authority with-held from you, yet present us with some models of it, that the world may see how farre you are from affecting Anarchy or confusion.

I here Communicate some discovery which I have made of our Prelates dangerous machinations both in Church and State, if any of this Reverend Assembly have been further privy to the like misteries of iniquity

iniquity, this of mine will doe no harme, and if any of you have not been hitherto privy to ſo much, this may doe ſome good ; however, be the diſcovery what it will, I have reſerved it for your view, and doe ſubmit it wholly to your cenſure, if I have offended out of too much antipathy to proud Prelates, doe you undeceive the people; for God bears me record I doe not wilfully erre or draw others into error, but if I have ſpoken truth, let the ſame truth finde the more acceptance for your allowance of it: I confeſſe I may be more guilty of preſumption for adviſing you, then you are of Treaſon for adviſing the Parliament; but light is light in a candleſtick of clay, as well as in a candleſtick of gold; and truth is truth, as well in a lay man, as in a Prieſt, and as well in an inferiour Prieſt, as in the greateſt Metrapolitane. The Lord diſcover more light and truth to us all, and in order thereto proſper this Great Work now in your hands.

A DISCOVRSE CONCERNING THE GROVNDS & CAVSES of this miſerable civill war; Wherein *Ireland* is exhauſted, *England* waſted, and *Scotland* likely to be imbroyled: and wherein not only Liberty, but Religion is endangered, &c.

KING CHARLES was within few late yeeres, quietly poſſeſt of three flouriſhing Kingdomes; and for a while, as his ſubjects ſeemed to enjoy all the blandiſhments of peace under his raigne, to the envie of other Nations; ſo hee appear'd eminently glorious in the inviolable loyalty and obedience of his ſubjects; to the inciting of envie amongſt other Princes.

But to that ſerene, delightfull calme, a moſt diſmall tempeſt hath ſince ſucceeded; and in ſo ſhort a traverſe of time a more wofull, deſperate Cataſtrophe (then this which now confounds both King and ſubjects) was ſcarce ever brought about in any other Country. All our gameſome Holidayes paſt, ſeeme now to us like the ſleepe of *Ionah* in the ſhip, the trance thereof only lockt up our ſenſes for a while, that we might be betrayed to the greater horror and amazement, when the incurſion of unexpected calamities ſhould immediatly ſeize us under ſo dead and ſtupid a condition. *Ireland* already is become as ſad a

ſpectacle as the ruthleſſe hand of war ever made any ſince *Veſpaſians* dayes: and *England*, though it ſinkes a little more ſlowly, yet is in the poſture of ſinking, and is not to be ſupported but by a divine hand more then ordinary: and laſtly, *Scotland* is but one degree onely more removed from deſtruction. The greater the Popiſh faction is in *Scotland*, and the more potent that Court-party there is, which ſuggeſts to it ſelfe probable advantages out of the ſhipwrack of broken *England*, the more inevitably is that Nation owned and deſtin'd to the ſame ruine as *England*; let not dreames infatuate, ſhe muſt expect the ſame line to be ſtretched over her, as *England* has, if ſhe prevent not her fate by ſome ſiſterly aſſiſtance, whileſt it is thus diſtant, ſhe ſhall certainly unpitied periſh at its neerer approach.

But the Queſtion is, Whence did theſe unnaturall broyles ſpring and ariſe; Hath the Kings miſgovernment, or the Nations rebellious diſpoſition, cauſed theſe ſudden diſtempers? has all this diſcord beene ſtirr'd principally by Eccleſiaſticall or Civill Perſons? and have their ends been temporall or ſpirituall? How does that commotion which was in *Scotland* differ in cauſe from ours in *England*; or this in *England* from that in *Ireland*? Has it beene the ſame deſigne carryed on for many yeeres together, from whoſe maturity at length all our troubles in all the three Nations have been derived? Or have the *Scots* occaſionally aimed at one thing, the *Iriſh* at another, and the *Engliſh* at another? If the Rebels in *Ireland*, and the Parliament in *England* have purpoſes diametrically oppoſite, how is it that the King proteſts againſt both? how comes it, that he wages a war upon the Parliament, that is as favourable to the *Iriſh*, as deſtructive to the *Engliſh*? And if the *Scots* and the *Engliſh* propoſe the ſame thing, how is it that the *Engliſh* are thus implacably Proſecuted, whileſt the *Scots* are friendly intreated? How is it, that Papiſts are ſo far united, yea, even in *Ireland* where they pretend for the King, contrary to the acknowledgement of our Court, yet all of them move undevided, and in *England*, where they fight for the King

King, and are accordingly entertained and allowed so to doe; yet still they are unanimous, whereas Protestants hold no perfect correspondence any where, in *Ireland* they joyne against Papists, yet favour the Papists cause in *England*; and in *England* they fight under Popish Banners, and by consequence maintaine the *Romish* faith, both in *England* and *Ireland*? And if these miseries have beene not meere late accidentall events, but the studyed and prepared accomplishments and productions of divers former yeeres, then whether is't more probable, that the Parliament, hath beene this long time busie in plotting against the Court, or the Court against the Parliament?

To give satisfaction to all men in all these Queeries, will be difficult; but to give satisfaction to all honest Protestants, and to convince all our most subtill enemies, be they Protestants or Papists, will not be impossible; and therefore my utmost skill shal endevour it. And if this age will not give me credit therein, I am certaine the next will; I will commandingly say, That it shall without dissent and deniall receive and acknowledge these truths which I now deliver.

The sonnes of the *Iewes* erected Trophyes, and built Monuments of honour for those Prophets which had been stoned in the ages before, and yet at the same time, perhaps they maliciously murdered the true successors of the same Prophets; such difference is there betwixt the evidence of present and past truth; nevertheless, I shall for the present lye the lesse obnoxious to contradiction or distrust, because I shall not so much insist upon conjectures or nude averments of my owne, as the censures of strangers and Papists; and the judgements of other Statesmen, whose partiality herein is the lesse to be suspected.

The great tyranie and usurpation of *Roman* Prelates, who (to purchase to themselves an Ecclesiasticall Empire, more large and uncontroleable then any temporall Monarch ever challenged) had perverted Religion and innovated the whole frame of Christianity; began to be discovered to many in *England*

land about 120 yeeres ſince: *Henry* the eighth alſo, ſo farre as his owne Crowne was concerned therein, was willing to countenance the diſcovery; but as for a totall reformation of Religion, or redemption of his ſubjects liberty from popiſh thraldome, no ſuch thought ever entred into his breaſt. 'Twas indifferent to him on the ſame day, and in the ſame place, to hang a Papiſt maintaining the Popes ſupremacy, and to burne a Proteſtant denying thoſe corruptions of Religion whereupon that ſupemacy was founded: ſo indigeſted and rude a Chaos of Doctrine was that which he ſought to authoriſe and to daub over with his untempered morter. *Edward* the ſixth, by a more bleſſed illumination, ſet himſelfe to pull downe the whole fabricke, and to raze the very foundation of Hierarchy; and had it not been a worke of more yeeres, then it pleaſed God to adde to his life, hee ſurely had not left one ſtone upon another. Queen *Mary* ſet her ſelfe as entirely to repaire the Popes Empire, as her brother did to ruine it; yea, even to the effuſion of much blood, with a more fierce zeale ſhe laboured in it, and had not death overtaken her, and the hand of God otherwiſe croſſed her, perhaps no hopes had been left for a new reſtauration under her ſucceſſor. Queen *Elizabeth*, with as perfect an integrity as either her brothers was in maintenance of truth, or her ſiſters in maintenance of ſuperſtition, applyed her ſelfe and her utmoſt power to reſtore Religion againe in full conformity to her brother, and oppoſition to her ſiſter.

Two admirable Councellors ſhe had, *Cecyll* and *Bacon*, both cordiall and totally addicted to the Proteſtant Religion: the honour of whom leaves her honour unqueſtionable; for as much as to chooſe good inſtruments is the nobleſt teſtimony of goodneſſe: and the influence of Princes upon ſervants, is greater then that of ſervants upon Princes. I have heard that the then Earle of *Pembrooke* being ſollicited by other Court Grandees, to enter into a confederacie with them about ſome alteration in Church and State, he told them plainly, he durſt not venture his manner of *Wilton* in the buſineſſe, unleſſe *Cecyll* and

and *Bacon* were firſt hanged at the Court gate; and to hang them would be a matter not to be compaſſed, till they with their Rhetoricke in *Cheapſide* ſhould avert the Citizens hearts from them, and that he left as a fond conceit. Nevertheleſſe, in cenſure of Queen *Elizabeth*, ſome have ſaid that ſhe ſwept the roome cleane, but yet left all the duſt heaped up behind the doore, and did not carry it forth as ſhe ought to have done. Their meaning, I conceive, is, that though ſhe much awed and reſtrained both Prelates and Papiſts, ſo as they durſt not attempt any thing againſt the conſtitution of this State, during her raigne; yet ſhe left them not in ſo deſperate a condition, but that they did recover ſtrength, and reunite againe after her death. This cenſure ſeemes to me too harſh: for Prelates without the copulation of Papiſts to gender a filthy ſpawne upon them, are not of any conſiderable danger; and Papiſts by her long and proſperous raigne, were as much quelled and diſabled, as poſſible they could be. If any duſt was left behind the doore, 'twas becauſe her life-time was not extenſive enough for the carrying it forth; forthe reduction of *Ireland* was very late, ſhee ſcarce ſurvived it, and yet to make the *Iriſh* Proteſtants, was of farre more difficultie, and would conſume longer time then to make them ſubjects.

The propogation of the true Faith therefore in *Ireland*, was a taske which Queen *Elizabeth* was of neceſſity to leave to her ſucceſſors; and 'tis very probable, had they begun where ſhee deſiſted, and not deviated from her reſolution, that Kingdome had long ere this, afforded as many Proteſtants as ſubjects; whereas now it denyes both: for doubtleſſe Q. *Elizabeth* at her deceaſe, left *Ireland* in better diſpoſition to conforme to *England*, then ſhe found *England* in at her ſiſters deceaſe to revolt from *Rome*, and therefore with the ſame induſtry her ſucceſſors might have done the ſame in *Ireland* as ſhe had done in *England*. But alas, no ſuch courſe was takē there, we have reaſon to think rather that Popery was cheriſhed and preſerv'd in *Ireland*, to make way for theſe tragicall diviſions, then that there was any

deſigne or undertaking to plant *Proteſtantiſme* in it, for the eſtabliſhing further union between the nations: The example of Q. *Elizabeth*, to whom the protection of God was as conſtant in ſaving her from the bloody Emiſſaries of *Rome*, did not work ſo ſtrongly to animate King *Iames*: as the Apoſtacie of *Henry* the *French* King, whom God deſerted for his deſertion, did ſerve to intimidate him. The revolt of *Henry* the fourth, who gained the Title of Great by his warlike atchievements, and the horrible conjuration of the Powder Traytors here in *England* made ſo ſtrong impreſſion upon the ſoft and mild temper of King *Iames*; that to temporiſe a little with *Rome*, for better ſecurity of his Perſon, appeared at that time very ſeaſonable; wherefore to dally with Antichriſt a little, letters were written to Cardinall *Perrone*, and anſwers received about a reconciliation of Religions, and in order thereunto, the rigour of penall lawes was rebated; nay, countenance was ſhewed to Papiſts, the grandour of Prelates and pompe of Ceremonies in the Church began to be affected. The neerer alſo that King *Iames* his end approached, the more it reſembled *Salomons*, and grew tainted with the foule ſymptomes of a declination; in ſo much that ſcarce any but Papiſts were admitted to governe his Councels, and then the whole Kingdome began to be expoſed as a prey, to *Spaniſh*, *French*, *Italian* penſioners. It was well obſerved by the Duke of *Roan* that no Prince in *Europe* ſo much oppoſed his owne intereſts, both in civill and religious affaires as King *Iames*; for, doubtleſſe the Pope by his agents in all Church matters, was more potent then the King himſelfe; and ſo was *Gundamore* in matters of State, had not the *French* and *Dutch*, and ſome other Nations interfered with the Pope and *Spaniard*, and given gold for ſome part in us rather to ſave us, then that we ſhould be loſt to their enemies; doubtleſſe we had been diſpoſed of quickly; our happineſſe was, that *France* was liberall enough to buy us from *Spain*, and *Spain* liberall enough to buy us from *France*, *&c.* though our miſery was, that both ſides pulled away more from us, then they parted withall from themſelves,

themſelves. And now when three Kingdomes are under the ſubjection of one Prince, who is under the ſubjection of one luſtfull, raſh, young Favourite, and that Favourite ſolely at the devotion of his vitious, opprobrious, miſchievous mother, and that mother a meere Votareſſe to Rome, utterly forfeited, reſigned, and ſold to the commands of Jeſuites: When our miſerable Nations are in this ridiculous, prepoſterous poſture of government, who can wonder that a Spaniſh or French Match for our Prince ſhould be deſigned? As great a maſſe of treaſure might have been received with a German Lady, and that with leſſe expence (for the portion of Spaine or France can ſcarſe equall the charge of fetching it) all that can be ſaid is, Piſtols and Patachoons are more valuable than Dollars, in our judgement. Alliance alſo amongſt Princes, if it be of any, it is of dangerous conſequence, it is certaine to produce reall enmitie and emulation: but it is uncertaine to produce ſo much as a ſhadow of amitie and union, eſpecially amongſt Princes of the Romiſh Religion. If we negotiate concerning a marriage with the Spaniſh *Infanta*, 'tis neceſſarie that wee keep faire intelligence with France, and capitulate ſtrongly with the German Princes: and if wee break off with Spaine, and treat with the French Lady, 'tis neceſſarie that wee enter into a new confederacie with Spaine, and prepare a Fleet for the Iſle of Rhees. So much weaker than cobwebs are the bonds of matrimony amongſt ambitious Monarchs.

Something alſo may be ſaid againſt the inceſtuous extractions of the Houſe of Auſtria, and the Florentine mixtures of the Houſe of Burbon; whereas the nobilitie, chaſtitie, and beautie of the German Dames, hath ever been not only beyond all exception, but alſo beyond all compariſon. Nothing then but Poperie (unleſſe wee will add alſo the manifold miſchiefes of Poperie) could be aimed at in a Popiſh Alliance by thoſe devilliſh Engineers, which were the inſolent Lords of our Lords, or rather of our Lords, Lords, Lords.

And if we deſire further ſatisfaction therein, let us conſider the

the ſubſtance of the Popes letter written the 20 of April, 1623. to our Prince in Spaine, and our Princes Anſwer thereunto, as they are faithfully tranſlated, and regiſtred by *Du Cheſne* the French Geographer, in his Book, fol. 1162.

The Popes Rhetorick in briefe flowes thus:

Moſt noble Prince: the former Kings of Britain have been very famous for their devotion to the Popes Chaire, and now though the ſtate of the Engliſh Church be altered, yet the Court is adorned with ſuch morall vertues, as may ſupport our charitie; and the more the glorie of your moſt clement Father, and the reſentment of your royall nature (or inclination) delights us, the more ardour there is in us, to open the gates of Heaven to you. We commend your deſigne, which hath directed you to take a journey into Spaine, to allye your ſelfe to the Houſe of Auſtria, it elevates us to the hope of extraordinarie advantage; our open teſtimony is in this preſent affaire, that you are he which has the principall care and regard of our Prelacie: for ſince you deſire to take in marriage a daughter of Spaine, we eaſily conjecture that your Progenitours Zeale may againe revive in your ſoule; and its not credible, that hee that loves ſuch alliance ſhould hate the Catholike Religion, or take delight in oppreſſing the holy Seat. Therefore publike interceſſion is made continually by our command, that you may be put into poſſeſſion of that moſt noble heritage, which your Anceſtours have purchaſed for you, to defend the authoritie of the Soveraigne Biſhop, and to combat againſt the monſters of hereſie. The moſt ſacred Kings of England came formerly from England to Rome accompanied with Angels, to honour and doe homage to the Prince of the Apoſtles in his Chaire Apoſtolicall: let their actions be as ſo many voyces of God, to exhort you to the ſame, and to bring you back againe into the lap of the Romane Church. Their ſighs and groanes are unceſſant for your ſalvation, and you cannot give greater conſolation to Chriſtendome, than to put the Prince of the Apoſtles into poſſeſſion of your moſt noble Iſle, holding his authoritie as the defence of your Kengdomes, and as a Divine Oracle. Our great charitie makes us deſire, that you and your royall

Father

Father may be enobled with the names of Deliverers and Reſtaurators of the ancient paternall Religion of Britaine: and the care of our charitie in this is no other, than to procure your happineſſe.

The Anſwer in ſhort is thus couched.

Moſt holy Father: I received your Sanctities diſpatch with grand contentment, and with a reſpect beſeeming the pietie and benevolence thereof. I have read the Elogies of my Royall Progenitours, who have expoſed their eſtates and lives for the exaltation of the holy Chaire, (ſet before mine eyes by your Holineſſe for imitation) with pleaſure unexpreſſible, and as juſtly deſerved by them. Neither was their courage againſt the enemies of the Croſſe leſſe, than the thought and care which I have to unite all Chriſtian Princes: nor doe I eſteeme it a greater honour to be deſcended of ſo great Princes, than to repreſent them in the Zeale of their pietie. The knowledge which I have of my moſt honour'd Fathers mind, and the concurrence of his Catholike Majeſtie, to whom the preſent diviſions of Chriſtian Princes is ſo grievous; and the fore-ſight of your Holineſſe, who judged this marriage with the Infanta *of Spaine neceſſarie for procuring of publike union, and therefore deſigned it, are great encouragements to me. Wherefore 'tis moſt certaine, I ſhall never be ſo extremely affectionate to any thing in the world, as to ſeek alliance with a Prince that hath the ſame ſenſe of true Religion with my ſelfe. I have been alwayes verie far from encouraging novelties, or being a partie in any faction againſt the Catholike, Apoſtolike, Roman Religion: but have ſought all occaſions to remove ſuch ſuſpitions from reſting on me. And for the future, ſince wee all beleeve in one Ieſus Chriſt, I will ſtraine all my power to have but one religion and one faith; and I am reſolved to ſpare nothing in the world, but to ſuffer all manner of diſcommodities, even to the hazard of life and eſtate, for the effecting hereof. It reſts only, that I thank your Holineſſe for your permiſſion and accord herein; and I pray God to bleſſe you, for the great travaile which your Holineſſe hath ſuſtained in his Church.*

If this was Court-diſſimulation, Gods name was too farre uſed in it, and the diſſimulation has extended further than to language; the maine affaires of our Court and Church, for many yeares together, have been conformable to the ſame expreſſions. And if here was plaine meaning without diſſimulation, no words of man can more fully and clearly juſtifie Poperie, and proteſt againſt the novelties and hereſies of the Reformed Churches than theſe do. And the Pope, it ſeemes, ſuſpected no diſſimulation herein, nor his Councellours, and principall Miniſters, (and yet they are not uſually gulled, or blinded, or out-done in that kind of Craft) and for proofe hereof, I will inſtance in Father *Iohn de Monte-Major* of the Societie of *Ieſus*, and I will be verie briefe herein, and confine my ſelfe only to him. This Jeſuite was a ſubtile Stateſ-man (as we may perceive by his arguments now in print) and in the *Iunto* at Madrid, when the marriage of the *Infanta* with our Prince was upon debate, for anſwer to ſuch difficulties and objections as ſome other of the *Iunto* had offered to oppoſe the marriage, he divers times inſiſted upon ſuch points as theſe: *Since the Prince is a man ſettled in his manners, and makes great account of our holy Law, it may with ſufficient probabilitie be hoped, that by the good example of the moſt illuſtrious* Infanta, *and all her Attendants, both men and women, and by the holineſſe and doctrine of her Confeſſour, he will be eaſily brought to our holy faith.* fol. 6. a. *And therefore as we have ſeene that the Prince and his father have kept their agreement made at the Treatie of peace, for the well-uſing of Catholikes; and we are informed out of England, that this yeare in the holy week within London, there have been at the Communion* 4000 *Catholikes in the Embaſſadours houſe, and that they have made* 40 *monuments, no body ſpeaking one word to controll them:* fol. 7. a. *Both the Prince and his father doe extremely deſire the friendſhip of his Holineſſe, and of Spaine, which* Henry *the eighth little deſires ſo: and this's the reaſon which moveth the Prince and his father to procure this marriage, is to eſtabliſh the ſaid friendſhip with the Apoſtolike See, and the Crowne of Spaine,* fol. 7. b.

Another

Another principall thing to be obſerved is, that the Prince (as all other Engliſh and French Hereticks doe) beleeve that we are ſaved, keeping the religion of the Church of Rome. fol.8.b. *There are ſufficient ſignes ſhewing that the King of England is well affected to our Religion, ſince it appeares hee with ſuch care and paines endevours to match his ſon with a ſpouſe ſo much Catholike, daughter to ſo Catholike Parents, and hee being the only Heire of his Kingdome, againſt the advice of all the Hereticks, and all his Councellours, and all the enemies of this Crowne, hath ſent him with great danger of his health and life, &c. All which is a great ſigne, that hee being moved with ſome great light from Heaven, deſires to forſake the new Religion he profeſſeth, and to returne to the old one profeſſed by his Predeceſſours, for ſo many ages. The Prince gives cleare teſtimony to be well affected to our holy Law, ſince hee beleeveth, and hath ſpoken it to divers perſons, that thoſe that follow the ſame are ſaved in it, &c. being Grand-child to a Grand-mother that dyed a Martyr.* fol.9.a. *Thus great hope may be, that the whole Kingdome ſhall be reduced to the Catholike Faith.* fol.9.b. *It is to be noted how earneſtly this match hath been purſued and treated for, both with his Holineſſe and other perſons, debated in many* Junto's *by moſt learned men.* fol.10.b. *There ſhall be kept a publike Church in London for the Catholikes, a Biſhop of that Citie, libertie of conſcience, the children ſhall be brought up by their mother (the* Infanta) *till they be fourteene yeares of age, &c.*

Where ſuch great Agents of the Hierarchy have not only delivered their judgements ſo plainly, but alſo ſet forth the reaſons whereupon their judgements are grounded ſo clearly, I ſhall forbeare any further to deliver mine. Theſe things are publike enough in the Spaniſh tongue. But let us ſtay no more upon times ſo long agoe elapſed, let us for brevitie ſake omit all diſcourſe concerning the wars in Bohemia, the Palatinate, Rochell, and other countries, where our falſe promiſes of ſupplyes and aids, purpoſely (as is thought) deſtroyed the Proteſtant cauſe; let us now lightly paſſe over the former part of theſe laſt twentie yeares, and chiefly fix our diſcourſe

upon the alterations and innovations of the latter part therof. Whilſt the Queene was verie young, and the plot of our Hierarchiſts not fully ripe, the Babyloniſh Myſteries were not fit to be revealed: and yet even in thoſe times, the work went on darkly and inſenſibly, and ſome uſe was made of the verie looſneſſe and exceſſe of thoſe times, to help on the perfection thereof.

This violent ſharp malady, of which we labour ſo diſtreſſedly at this preſent, began to ſeize the vitals of this State, long before its violence appeared, and the venome thereof, as if it were of affinitie with that of the *Tarantula*, whilſt it was in its ſlow growth, cauſed rather fits of jollitie, than pangs of dolour in us. That which is now murther, rapine, lamentation, was within theſe twentie yeeres masking, triumphing, revelling; ſo that hee that writes the ſtorie of our overthrow, muſt ſay that we drunk, and danced, and ſported our ſelves to death: ſome mortall and noxious potions may yet be delicate to the palate, and others of medicinall and ſalubrious vertue may offend the taſte verie much: ſo it is with times, ſome abounding in diſſolute merriment, may yet conduce to a Nations overthrow, whilſt others more ſad and uncouth may be helpfull towards a recoverie. 'Tis not juſt therefore in the enemies of Parliaments, to aſcribe the cauſe of our preſent miſeries to the Parliament, or to exclaime againſt theſe times for being as yet miſerable: neither ought they ſo much to boaſt of that falſe betraying jollitie, which we ſeemed heretofore to enjoy. 'Tis now about ten yeares ſince a *Nuntio* came over from the Pope, the buſineſſe before was tranſacted by Sir *Toby Mathewes*, and ſome other more privie Inſtruments; for we muſt not think that a *Nuntio* was ſent, till his way was before made, and entertainment agreed upon; and that agreement alſo (we muſt needs think) had its preparations, and previous conſiderations: but to limit our diſcourſe to theſe laſt ten yeares, and to give a verie briefe account of them, from the mouth of ſuch as are not partiall, let us in the firſt place make

uſe of that Cenſure and Narrative which hath beene lately publiſhed in Print, and is entituled, *The Popes Nuntio*, &c. The Authour of that Diſcourſe, was a *Venetian*, and ſeemes a man equally ingenuous and obſerving, and becauſe he was a Papiſt, we may not think he did utter any untruth to the diſadvantage of his own religion; and becauſe he was imploy'd in ſtate-matters at Court, we may gheſſe that what he cómunicated was for the moſt part of things within his owne knowledge and privity; the piece alſo is faithfully tranſlated out of the Italian and French, and was valued and preferred as a thing not fit for vulgar eyes by great Stateſmen of other Nations; and there are few of our owne Nation and Religion that had any ſight into Court affaires, but they know well, much more might have been ſaid, and is likely yet to be diſcovered. However by the light of that Pamphlet, we ſhall be informed, that the word Popery is of various ambiguous ſignification; ſo that he which abjures the Romiſh Religion, may yet like well of a reconciliation with *Rome*. And Reconciliation in the next place, is a thing that may admit of ſuch and ſuch degrees and ſteps both of one ſide and the other, and ſuch fraud may be uſed in a Treaty of reconciliation, that one ſide may condeſcend to more then is intended, and the other gaine more then is pretended; and in all theſe points, our *Venetian*, if he be rightly and throughly underſtood, will ſatisfie our doubts, and cleare our ambiguities; I ſhall deſire therefore all impartiall diſ-ingaged men, to review our *Venetians* diſcourſe with me, and to give me leave to deſcant thereupon a little, whileſt I fetch my conſiderations no higher nor further than the method and guidance of that Pamphlet directs me: our *Venetian* tells us, that King *Charles* once was heard to ſay, that Hee could at that time reconcile himſelfe to the Church of *Rome* with much advantage: for our better information therein, and that wee may neither miſtake the Kings intention, nor conceale our owne danger, let us make uſe of our *Venetians* diſcourſe in theſe five particulars:

1 Let us from hence learne to understand what the reconciliation was; and how far each side should comply and submit according to the capitulation.

2 Who were the parties to be reconciled.

3 What were the expedients and meanes of effecting or speeding this reconciliation.

4 What that profit and great advantage was, which the King promised to himselfe by this reconciliation.

5 What the difficulties and obstacles were which did retard this reconciliation.

1 We shall do well, first to take into our consideration the articles and capitulation betwixt both parties, whereby it was agreed how far the Papists should meete the Protestants, and how far the Protestants should advance towards the Papists; the Pope was to move towards us but very slowly, in a pace exceeding majesticall; his Holinesse was pleased, not without much difficulty to dispence with foure things: First, that marriage might be permitted to Priests: Secondly, that the oath of allegeance and supremacie, so far as it concerned the Kings temporall power, with some mild interpretations or alterations might be tollerated for his Majesties security: Thirdly, that the Communion might be administred *sub utraque specie*: Fourthly, that the Lyturgie might be officiated in the English tongue. These two last articles were for the satisfaction of the people. 'Twas the great zeale of *Canterbury* to capitulate for these things, to make the entrance of Popery the more smooth at first; and this was about the latter end of *August*, or the begining of *September*, 1636. during the residence of Seignior *Con*; and though our *Venetian* help us not herein, yet this is knowne sufficiently, and can be averred otherwise; nevertheless, we may probably conjecture, that what did concerne the King herein, should have been really performed, so far forth as other Catholike Princes usually injoy, and expect as their due; and so far as the Bishops were to be independent both from King and Pope (which was the maine scope and purpose

of

of the agreement, though not mentioned at all in the articles) there was no feare of breach on the Popes part, but ſo far as the inferiour Clergie, and the people were concerned, the after performance (it is to be ſuſpected) was to be left to the Popes diſcretion, the conditions being onely of temporall advantage, rather fit to induce than to confirme Popery. This ſeemes the more likely to be true, becauſe of the great facility which was in our Divines to comply with the Papiſts of their owne accord without any allurements, or ſollicitation at all; the Papiſts were not ſo backward in walking towards *Calvin*, as the Proteſtants were haſty in running towards the Pope; for even before any Treaty at all, or before any Nuntio ſent from *Rome*, we had condeſcended to many popiſh innovations, and alterations, both in doctrine and diſcipline; and 'twas at our intreaty, that any Nuntio was diſpatched at all. It is not worth while to reckon up here, what novelties had been patronized, and by whom; how far *Sparrow* had paved the way for auricular confeſſion, *Waits* for penance, *Heylin* for altar-worſhip, *Mountague* for Saint-worſhip, *Laud* for the Maſſe, and many others; it is not worth while to recite, how far the ſanctity of the Sabbath was depraved, and all ſtrictneſſe of life under the ſcandall of Puritaniſme diſparaged, or how far Arminianiſme, Socinianiſme, Atheiſme it ſelfe was countenanced, the eaſier to deboſh the Clergie, and people, and to prepare them for alterations of any kind, it having beene obſerved; *that to ſome men irreligion it ſelfe ſeemed leſſe offenſive than the Popiſh Religion: our Venetians owne words are; The Univerſities, Biſhops and Divines of this Realme, doe daily imbrace Catholike opinions, though they profeſſe it not with open mouth, for feare of the Puritanes: for example, they hold that the Church of Rome is a true Church; that the Pope is ſuperiour to all Biſhops; that to him it appertaines to call generall Councels; that it is lawfull to pray for the ſoules departed; that Altars ought to be erected; in ſumme, they believe all that is taught by the Church, but not by the Court of Rome.* In another place he reports *the King to be much a favourer of Confeſſion,*

and

and ſayes, that by his countenance, Catholikes did increaſe daily.

At the Councell of *Trent* all matters concerning the Court of *Rome*, which are of themſelves but diſputable, were determined and enjoyned as points of faith to be believed upon ſtrict paine of damnation; but matters of faith indeed, concerning the Church of *Rome*, were left diſputable, and no *Anathema* annexed to them. Now, the Court of *England* having contrary intereſts in this reſpect, was not ſo far Popiſh, and therefore *Canterbury* himſelfe would ever profeſſe againſt theſe *Tridentine* Papiſts, whom onely he hated as Papiſts properly ſo called. Nevertheleſſe, we muſt not conceive, that the *Engliſh* Laytie had been in a condition any whit better or gentler, becauſe the King and the Clergie here were ſo ſtiffe againſt the Court of *Rome*; for what the King & our great Primate did deny to the Pope, it was intended to be reſerved in the ſame rigor to themſelves. The Papiſt properly ſo called in *Canterburies* ſenſe ſo much to be abominated, was he which maintained a ſupremacy of the Pope here in *England* altogether incompatible with the oath of Allegeance, and not agreeing with the Archbiſhops Metropolitical power. Without any Treaty, without any difficulty at all, all Popery which was not Popery properly ſo called; that is, all Popery ſo far as the people and inferiour Clergie were intereſſed in it, ſo it did not ſavour of the Court of *Rome*; nay, let it ſavour of the Court of *Rome*, ſo it did not derogate any thing from the King *in temporalibus*, or the Archbiſhops independecy *in ſpiritualibus*; ſo far it was acceptable to the Prelates, and they would be aſſiſting to recommend, or inforce it on all others. This was the ſumme of our reconciliation with *Rome*.

2 Secondly, I come now to the two parties which were to be reconciled; and they were the Proteſtants and Papiſts, divided hitherto by the Puritanes: our *Venetian* reſolves not onely who are, but alſo what are Proteſtants and Puritanes both; and as for the Papiſts, the third great faction, they need no deſcription at all: if we deſire to know who are Proteſtants, our

Venetian

Venetian tels us, *They consist of the King, the Nobles Titular, that is, the Court Lords, and Gentlemen, or such of the Peerage and Gentry, as are enobled and raised to more than ordinary favours, and honors, besides almost all the Prelates, and both the Universities: If we desire to know what it is that denominates them Protestants, tis intimated in this that they hate Puritanes more than they hate Papists, that they easily combine with Papists to extirpate Puritanes, that they are such as have not so ingaged themselves to the Reformed Religion, but that they have since set themselves to reduce themselves againe to the old practise of their forefathers: that they are only very opinative in excluding the Popes supremacy, and by this meanes have occasioned the Catholicks, which frequented Protestant Churches for 12 yeares after the Reformation to sequester themselves.* If we desire to know who are Puritanes, *He tels us, they consist of some Bishops, all the Gentry and Communalty, and therefore are the most potent of all the three parties:* If we desire to know what Puritanes are, and what is intended in that denomination; he tels us, *They are such as received the discipline of the French and Netherlanders, & hold not the English Reformation to bee so perfect, as that which Calvin instituted at Geneva: That they hate Catholick more than they hate Protestants, that they would be easily quitted were it not for some great Patrons of theirs at Court, who for private ends take them into Protection.*

If this be a true account given (as it seemes to me beyond all doubt) the greatest part of the Gentry and Communalty of *England*, under the odious terme of Puritanes is to be oppressed, and destroyed meerely because they honour *Calvin*, and are averse from the Pope. The name of Protestant also is to be appropriated to the King, the Nobilitie, the Prelates, and Universities, meerely because they hate the Gentry and Commonalty, or the Generality therof more then they hate Papists: and lastly the Papist and the Protestant that they may be more fully incorporated, both of them shall be gratified, and their Union solemnized, as it were with the ruine of the third and most Potent party of the Kingdom.

This was that great and godly worke which was so mag-

nified by Doctor Heylin and and other Court Chaplaines of late; this was that rare bloudy machination which his Grace of *Canterbury* and the other Grandees of our Church recommended to us, as the pious inclination of the times, and as a more beautiful reſtoration of the Goſpel, then that wch *Luther* and *Calvin* labour'd to advance. *Rome* had not ſuch pregnant hopes of regaining *England* fifty yeares agoe: for then (as a great Romaniſt complained) oppoſition was made, not onely by a puritan-City, and a puritan-Parliament, but a puritan-Queene alſo. It ſhould ſeem the City of *London* was puritanicall from the beginning, and ſo was the Parliament; in which two is comprized all that is noble and worthy in the kingdome of *England*: but who would imagine that ſo inconſiderable a party as the Papiſts and ſemi-Papiſts were in Queene *Elizabeths* dayes, ſhould dare to aſperſe, not only the whole kingdome, but even the Queene her ſelfe? and who can wonder, if in theſe times, London and the Parliament have new brands of diſgrace, worſe then that of Puritane fixed upon them, (The King himſelfe now appearing againſt them) if they could not goe unbranded when that unparallell'd Lady profeſſed with them? yet we cannot aſcribe this ſo much to the policy of the Clergy, as the blockiſhneſſe of the Laity, that the Hierarchy prevailes ſo far: for if whole Cities, whole Parliaments, whole Nations, are to be conquered with the meere calumnious words of Puritane, Roundhead, Anabaptiſt. &c. Who is able to ſtand before them? can it be imagined that the ſame faction ſhould forbeare to call us Roundheads which upbraided Q. *Elizabeth* as a Puritane, eſpecially, when by their comming upon the King they have gotten that advantage now? Which then they had no hopes to get, nor can it be imagined that that party will fall from its preferment and hopes, rather then to ſatisfie ſo ſottiſh a generation, it will take the paines to invent one reviling term of ſcurrility? ſurely the world for theſe many ages has had better experience both of the malice and ſubtilty of Rome.

3 Thirdly, the meanes uſed for the effecting of this reconciliation,

ation, and for the ſure tranſacting and cloſe carrying of it on, are now to be conſidered. The King it ſhould ſeeme thought that without all ſcandall he might receive an Embaſſadour from the Pope, as well as from other Catholick Princes, and upon the propoſition of the ſame by *Panzani* himſelfe to the Queene, and to ſome others of power about the King by *Panzani's* friend; the thing ſeemed very reaſonable, ſo that the Nuntio to be ſent over were no Prieſt: howſoever for more privacies ſake, it was ordered, that the Nuntio ſhould addreſſe himſelf to the Queen, and not to the King immediately; and that the pretended buſineſſe of his addreſſe ſhould be to mediate a reconciliation betwixt the Regulars and Seculars in England. This would better blinde the jealous Puritanes, and make the true intent of the negotiation the more involved: and the caſe of Dr. *Smith* the Biſhop of *Chalcedon* expelled by the perſecution of the Ieſuites, for claiming juriſdiction as Vniverſal ordinary in *England*, ſerved well at this time for a ſpecious colour. Reaſon of ſtate none could be alledged for any intercourſe betweene England and Rome, therfore the Church affairs muſt be the ſubject of our Embaſſie, the Ieſuites and the Seculars were imbroyled in ſome conteſtation, & twas for the benefit of Rome to appeaſe the heat of it. Without all doubt the Romiſh Councell *De propaganda fide* would not entertaine agents from us to ſettle union betweene Calviniſts and Lutherans, or betweene Remonſtrants and Contra-Remonſtrants: but we that have no ſuch councell nor no ſuch deſigne, inſtead of nouriſhing enmity amongſt our adverſaries, allay it, and in ſtead of allaying enmity amongſt friends, nouriſh it. Nothing can more cleerely ſhew, that the Court of England ſtands not diſaffected to the proſperity of Rome, then this endevour of making atonement betwixt the oppoſite Champions of that religion, and yet this was but the ſhell of the deſigne, the kernell had more miſchiefe in it: for we may underſtand by our *Venetian*, that *Panzani* out of his great circumſpection and fineneſſe, having matured the buſineſſe of generall reconciliation, ſo well

for the further covering of his true deſigne, he did apply himſelfe after, to his pretended negotiation. And therefore upon the 22 of *November* 1635, almoſt a yeare after his arrivall here procured ſome accord betwixt the Seculars and Regulars, though the Ieſuites would not come in. The truth is, the Ieſuites were then the principall body of the Regulars, governing them (as they do ſtill alſo) the beſt families of *England*, nay the very Court it ſelfe, and ſo they not ſubmitting to the accord, 'twas but nugatory, and a meere umbrage to all the world, except the phlegmaticall dull Engliſh. Nay it is ſufficiently proved by our *Venetian*, *that all pacification betwixt the Ieſuites & Regulars is impoßible, wherupon if Con comply with the Ieſuites, it is the ſame thing as if he did abandon the Seculars, and it is to be doubted that the buſineſſe of Religion will be rather hindered than promoted thereby*. And what greater inſtance need we of the Ieſuites predominance in *Eng*. than this, that notwithſtanding the diſtaſt of *Canterb*. and his deare, confident *Chicheſter*, they can excite the Popes ordinary here, nay, & without all regard to the Colledge of *Sorbona*, & to the Popes own intereſt, they dare inveigh not only againſt the perſon of ſome, but againſt the function of all Biſhops? Wherefore the accommodation betwixt Seculars and Regulars, being ſo uſeles to Proteſtants, & ſo hopeles to Papiſts; we muſt not doubt but ſome deſigne of more conſequence was obſcured under that pretext, for when we heare that the Pope and Cardinall *Barbarini* diſpatched ſo many perſons, of ſuch quality hither, & that the King ſtood bare at their audience, and manifeſted ſo much grace in their reception, and that the Q. and all the great Lords and Ladies, with extraordinary preſents, and frequent viſits, both given and taken, ſtudied to do ſuch honor to them, the matter in hand cannot ſeem ordinary. Tis true, the Arch-biſhop would not perſonally treat with *Panzani*; *Windebank* his creature was to intervene therin, neither could *Panzani* treat with the Archbiſhop, but by *Franſciſca Sanct. Clara* his friend on the other ſide, but this was meerely for ſecrecies ſake; for we know well what factions ſoever were in our Court, *Panzani was not*

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unacceptable to any, by the meanes of Windebank he obtained grace with Canterburies party and by the meanes of Cottington he held correſpondency with that party which was adverſe. Panzani though not addicted to the Regulars, yet wanted no acceptance amongſt the *Cottingtonians*, and *Con* though in grace with the Ieſuites, yet loſt no eſteem with the *Canterburians*. All ſides conſpire to undo Puritanes, as if our Saviour were again to be crucified; *Herod* in this buſines can lay aſide all emulations & variance with *Pilate*, and *Pilate* can as peaceably ſhake hands with *Herod*. It may be juſtly ſurmiſed alſo, that when there was ſo amicable & generall a concurrence betwixt *Canterbury*, *Chicheſter* and the other 8. Biſhops, (amongſt whom we may boldly nominate *Gloceſter*) as alſo *Portland*, *Cotting*, *Windebank* and ſo many other Lay Grandees cooperating in this zealous work of Reconciliation, the order of the Ieſuites was not in truth ſo odious to the *Canterburians* as was pretented openly at other times.

4 We are now to conſider the advantage, which was the maine motive or allurement to invite the King to this Reconciliation. That cup of fornication which the *Circe* of *Rome*, (as the Scripture deſcribes it) mingles and prepares for the Ks. of the earth, muſt needs be very delicious to the ſenſe, aſwell as it is pernitious to the underſtanding; it muſt needs pleaſe, as well as intoxicate, or elſe why ſhould the great Potentates of the world be more apt to yeeld to the infatuation of it than common perſons? That it does inebriate or deboſh the underſtanding, muſt be conſented to by all that conſent to the truth of Scripture, and that there is a purpoſe of miſchiefe in that ſtrumpet, whoſe intoxications are ſo ſtrong to captivate, and delude, cannot be doubted; the maine knot & difficulty is, what the ingredients are, which render the Compoſition ſo raviſhing and ſweet to the palate of Princes. Our *Venetian* conceives, *That the allurement or advantage is ſomething temporal, and not religious, for in his cenſure great Princes & Politicians in their ſoules make no account of Religion though in ſhew they always indeavour to appeare extreamely zealous and ſeverely inflict exemplary*

punishments upon all such as temerate the purity of it. Some men, he admits, may embrace Religion in sincerity, as it leades to true happinesse, but tis hard for him to imagine that mighty Monarchs, & their neerest privados should honor it at all, but for its secular commodities as it inclines the people to subjection, and preserves States from commotion. Neither must we censure this censure, as utterly causles and injurious, for Paganism, Mahometanism, Iudaism, Papism, Socinianisme, divide all the world amongst them, except one smal inconsiderable remainder, & divide that remainder into 10 parts, and scarce one of those 10 is indued with that true power and tincture of Religion, which Scripture names regeneration; and if we yet make another subdivision, the mighty, the politick, the honorable of this world will scarce make up the 10 of that tenth part. The maine bulk of mankind, either makes no profession at all to regard Religiō, or else professeth a regard meerely for the tēporall conveniences which attend religion, or else falsly & hypocritically, rest in the meere shadow or external formalities of it. Our K. has been always bred up in the Prot. relig. and with deep vows has expreſt often his sincere adherence to it, though our *Venetian* therefore being a Papist censured according to the principles of a Papist; for my part I shall nevertheles have none but charitable thoughts of our Kings hearty esteeme of Religion in general, and of the Protestant religion in particular. Tis not credible to me, that all religions should be indifferent, or of the like efficacy in the esteem of our King, or that the Romish religion should seem spiritually more efficacious to him, than Protestantisme, some advantages (I conceive) of a secular, politicalnature might have the force to dispose his heart to a reconciliation with *Rome*, but I am most confident, that no spiritual advantage was aimed at therein. For if the advantage had been celestiall, and such as did appertaine immediatly to the soule, then all times had bin alike opportune for reconciliation with the Church of *Rome*; nay the first opportunity was most to be embraced; but in this speech of the Kings cited by our *Venetian*, a fitnes of season seems to be impli'd for the inviting to a present reconciliatiō.

There

There is no doubt then remaining, nor nothing fit for our inquiry but what temporall advantage it was, which the K. expected and promiſt to himſelf, & what kind of reconciliation it was wch he thought fit to conclude with *Rome*. As for the reconciliation that has been already ſpoken to, and as it is uncertaine what the K. intended in his own breaſt, & how far he reſolved to comply with the Pope; ſo it is moſt certain, that the Biſh. & thoſe Counſellors of his, which were moſt intimate with him, and moſt active in the negotiation with *Panzani*, &c. intended a totall alteration of religion, & that he was groſſely abuſed & deceived by them, if he himſelf intended otherwiſe. This has bin made ſufficiently manifeſt; I am now to make it as manifeſt, if I can, that even in thoſe temporal advantages alſo, whereby the King was ſolicited, and incited to deſcend to any agreement at all with the Pope in any degree whatſoever, he was as groſſely abuſed & deceived alſo. The ſacerdotall Empire of *Rome*, though it be founded upon nothing elſe but meere deluſions & incantations (as the holy S. of God himſelfe perpetually inculcates to us) yet to fleſh & bloud thoſe deluſions & incantatiõs are ſo powerful, that we may truely ſay it is a Throne very cunningly erected, and as firmely under-propped. The Romiſh Potion at firſt had only ſpiritual ingredients in it, the Biſhops were compelled to act ſanctity even almoſt to the life, before Princes would ſubject themſelves, & at that time nothing but heauen was the allurement to diſpoſe Monarchs to ſuch ſubjectiõ. Nevertheles thoughwe may wonder that innocent, wel affected Ks. & Emperors ſhould be ſo blinded with abũdance of zeale, as to think that they could not ſufficiently glorify God with their royalty, unleſs they diſrobed thẽſelves of ſome part of it, to communicate the ſame to Prieſts, who muſt needs grow the more tẽporal, & not the more ſpiritual therby; yet that error was more excuſable then ours is in theſe latter times. Prin. now adays (except ſome very few that are exceeding weak in their intellectuals) do not ſuffer thẽſelves to be dementated & made drunk with any conceits of the Popes holines, if the Pope did not further ſweeten his cup with promiſes of grandour & ſafety, and other temporal additions, 'twould ſcarce reliſh in theſe depraved, yet quick-ſighted times. Can

Can any man imagine that *Hen.* 4, in *France* did totally, or King *Iames* in *Eng.* partially comply with *Rome* for conſcience ſake? no, tis impoſſible that ſuch fine ſpirits & firme intellects, ſhould be ſo far transformed by any Circean compound drink whatſoever; doubtleſſe that which drew them in, to carouſe was ſomething proper, and peculiarly qualified for their relliſhes, and in probability it was reſpect of ſafety and ſecurity, rather than addition of power and ſupremacy. That power which Princs firſt parted with to the Pope, for religious reaſons, inabled him to frame a great party of Clergy-men, and Regular Orders, and to himſelf al that were eminent for learning, policy, & reputed piety; & being thus inabled, ſuch Princes as were not to be beguild by his pretences, he after oppreſſed by treachery. Wherefore now ſome Princes ſtoop to him for feare of damage, *ut non noceat*, others for hope of benefit *ut proſit*, and though his Empire be now in a great declination, and the world begins both to fortifie themſelves againſt his powder, poyſon & poynards on the one ſide; and to diſcover the falſity of his promiſes on the other ſide; yet ſtill his induſtry never failes him. Howſoever thoſe Princes which ſubmit to the Pope for feare, are more worthy of blame, than thoſe which ſubmit for gaine; for ſcarce ever did God leave any juſt Prince to the cruelty of the Popes Emiſſaries, nor ſcarce ever was it known, that they came to timely ends, which ſuccumbed to the Pope out of feare, as *Hen.* the 4 did, and as King *Iames* may be ſuſpected to have done. But tis advantage that is the Popes maine bayte, eſpecially where Princes value Religion *for the generall profit which redounds from it, to humane ſociety, than for any other excellence diſcerned in it*; as our *Venetian* obſerves. And yet the miſery and miſchief reſts not here, for as our great Potētates are not religious enough to addict themſelves to divine worſhip, without reſpect of ſecular ends, ſo neither are they wiſe enough to pierce into the reality & truth of thoſe ends. To ſerve the Pope does not ſo really advāce the Prerogative of Princes, as to remain under Gods allegiance, yet the Pope gaines that obedience by empty promiſes, which God cannot receive by full aſſurances,

Amongſt

Amongst other Princes; it seems (at least propable out of this discourse of our *Venetian*) King *Charles* hath inclined his ear in some part, to the delusory bewitching allurements of *Rome* in this point of temporall advantage, for though Popery under the grosse notion of Popery, (I believe) was never approved of by our King, yet under the maske of qualifying, and dulcifying distinctions, it is to be feared it found some acceptance, as being a profession more disposing Subjects to secu ity, and blind obedience, then Prosteſtantisme.

This is the Popes sole fortresse, upon this impregnable rock his throne planted, it is not so much his pretended predecessour *Peters* confession, as this delusion that he builds upon, so that now the gates of Hell are not formidable to him. So long as Princes covet to be absolute, and so long as Popery is believed to favour absolute dominion, so long the See of *Rome* thinks it self secure, against all mines and batteries whatsoever. Nevertheless. it is the dull follie of Princes to expect temporall advantages from *Rome*, or to suppose the Reformed Religion is more adverse to Monarchy, then the Popish. Our *Venetian* tells us *that the intentions both of the Court of Rome, and the Court of England, are contrary, and that in Secular things especially, for (saith he) it is not so much for the extirpation of other heresies, as for the establishing his own Supremacy, that the Pope strives in pursuance of his old pretenees, and whereas on the contrary, the Court of England aimes not at any alteration in faith, so much as the toleration of the oath of Supremacie, this the Pope knowes to be contrary to his Maximes, and inconsistent with his temporall grandour, and therefore no accord* can be possible betwixt them upon these terms: wherefore our great negotiators which were to treat with *Panzani*, *Con*, and *Rosetti*, what did they else, but abuse the King, proposing to him such temporall advantages, as they well knew were uncompassable? and contracting with another partie who might gain much, but was certaine to lose nothing. But some will say, are not the Princes of *Spaine*, *France*, *Germany*, &c. more unlimited in their

power over their ſubjects then the Princes of *England, Denmarke, Holland, &c.* And is not this a good demonſtration that the Catholick religion favours royalty more then the Proteſtants? I anſwer no; for this proves that ſubjects are more miſerable, but not that Princes are more abſolute amongſt the Papiſts, for as much as where the Pope prevailes, there is a Co-dominion and rivalty in rule, and this Proteſtant Princes are freed from.

Neither is this Co-dominion ſo light a thing as ſome men think, for the Popes yoke is a hard yoke, and the Popes burthen is a heavy burthen, he is Antichriſt in this, as in all other things, that is, contrary to Chriſt.

A late Venetian Embaſſador being in diſcourſe here at his owne table, about entertaining of the Popes Nuntios, expoſtulated openly in this manner; *What wonder is this that the King being freed from Rome, ſhould be ſo inclineable to ſubject his neck to the yoake againe? Could we at Venice once fully acquit our ſelves of this bondage, we ſhould be ſufficiently carefull and reſolved to keep our ſelves for ever free.* And this ſpeech was the more remarkable, in regard that the *Venetians* better know what the Popes claimes are *in ſpiritualibus*, & *in ordine ad ſpiritualia*, then our Engliſh doe; and yet though of all Catholicks they are the wiſeſt, and have beſt rampired themſelves againſt the exceſſe of the Popes juriſdiction; yet we ſee there is ſtill ſome thing remaining in the ſpirituall yoke, that grievs their necks and drawes ſome regret from them, the ſecret of all is but this, (for to the Great Lords of the earth, it remaines ſtill a ſecret and unfathomable, though to true Proteſtents it be a plaine ordinary naked truth) Popery as it doth more countenance and uphold cruell tyranny in Princes, ſo it doth alſo more foment diſſention, and rebellion in ſubjects then the reformed Religion.

And there is no contradiction at all in this (none but halfe witted men will think ſo) for whilſt Princes will allow the Pope more then is his due, he will aſſiſt in any oppreſſion whatſoever,

ever, but let any thing be denied to him, and then he presently looseneth the bonds of allegiance, making Subjects as unjust scourges to their Lords, as he had made the Lords before to their Subjects, what countreyes doe not abound with stories of this kind? it would be meere losse of time to set forth what seas of bloud have been shed in *Europe*, by unnaturall civil broils, raised betwixt Subjects and their Lords in the Popes quarrells meerely, I shall desire all true English men to read Mr. *Prinne's* late treatises, concerning this subject, and to compare them with histories of other countries. The Popes promises to Kings, are like the tempters to our Saviour, all these royalties and glories will I bestow upon you, but with this proviso, that you then prostrate your selves to serve me, but what is that service which he requires? that they may endure a baser vassallage under him then their Subjects do under them. On the contrary the Protestant Religion seasons us, with such unstained loyalty, that Princes do presume thereupon, & fear the lesse to grieve, & provoke us, as by *Contzens* the Jesuits advertisements, & the practice of divers Princes in *Europe* of late is testified too clearly. well may we wonder then at the frontlesse impudence of such Papists as upbraide Protestants with disobedience to Magistracy, especially when they charge it as a sin resulting, & issuing out of the Protestant principles, themselves. What doth *Barclay* imagine of his readers stupidity, when in his book *contra Monarchomachos*, he inveighes against his countreyman *Buchanan*, as injurious to Royalty, and imputes this, as an effect, or product of the Protestant Religion?

His Relgion was ever infamous for excommunicating, murthering, deposing Princes, and imbruing nations in unnatuall, treasonable, execrable warres, whereas the Protestant Religion equally abhorres both cruelty in Princes, and disloyalty in Subiects, aiming at nothing but that Kingly Prerogative and popular liberty, may be even ballanced; and yet this foule railer, here inverts nature, calling white black, and black white.

The King of *England* hath some Subiects wherein none hath an interest, but himself, and he hath other Subiects wherein the *Pope* hath an interest as well as himself, the first are English, the second are Irish, in whether Nations loyalty he may rather confide I cannot tell, (for at this present he bends himself with more violence against the English, then Irish) but the end will reveal to the confusion of his malignant seducers, that there was nothing but fidelity in English *Protestants*, nor nothing but perfidie in Irish *Papists*, I shall use no other instances: If there be any curse impendent over ths Nation, both King and *People*, it is this, that this truth is not yet sufficiently credited and acknowledged.

But to our present negotiation again, it seemed to our *Venetian, that the King aimed at such a dispensation from the Pope, as that his Catholick Subiects might resort to our Protestant Churches, and take the oath of Supremacy, and fidelity, and that the Popes iurisdiction here should be declared, to be but of humane right*, &c. but what needed the King to seek these things from the *Pope*? or what hope was there to obtaine them at all? and if they were to be obtained, but not without the losse of other things, ten times more precious, and profitable to the King, what advanrage was in them?

We cannot apprehend that the King should expect any good from *Rome* of himself, some strong inchanting solicitation there must be, to induce him, and that by such, as aimed not at his, but their own interests. and this our *Venetian* layes open and makes clear enough for he tells us *that the Court of* Rome *treated according to its own maxime, and in pursuance of its old pretences*. The Popes end was temporall grandour, and what could all the Popes vassalls, here more expect then his advancement? but the Pope and his party, were but Treaters of one side, the question is, who were Treaters on the other side, and what it was, which they were to treate for. This question is without question, for the Merchants of our side, were our Prelates, *some whereof being single, were to be made Cardinalls*,

nulls, and others were toreceive pensions from Rome, as our *Venetian* tells us. The Protestant Religion doth not so much affect the outward opulence, pomp, and splendour, of the Church, (that is of Clergy men) as the Popish doth, and therefore the main body of the Clergy, and the Universities have been long conspiring to alter Religion, at least in that point, and rather then faile in that, they care not how they debosh the Church inducing an hotchpodge (as Mr. *Cheynell* has well observed of Arminianisme, *Popery*, Socinianisne, any thing rather then a plaine Gospell. If *Canterbury* may not be allowed to be *Alter Orbis Papa*, as some of his predecessors were called, and as able to give check to the Crowne of *England*, and if Scholars generally may not insult and lord it in Church and state, as the use was amongst our ignorant forefathers, they will make a league with *Rome*, nay with hell it self, rather then endure it. *The Religion of Scotland is a nasty invention, the discipline of Geneva is a profane confusion, the City of London is a nest of Anabaptists, the Parliament a croud of Roundheads: All Protestants that are not forbeautified Altars, gilt Organs, clinquant copes, are worse Christians then the Romish Catholicks:* howsoever the true Protestant desires not to see the Clergy despicable, or the house of God to be without bread, or order confounded in the Church, these are scandals invented to make all men odious that are not addicted to the Popish gaiety & tyranny of Priests. That Reformation which the Parliament aimes at will avoide all unjustice and extreames, and if the Clergy stand not in their own light, Religion will flourish and the Church prosper better then they have done hitherto: for the Vine which is the most naturall resemblance of the Church that can be, proves equally unfertile by luxuriance, when her branches for want of pruning spread abroad too wildly, as it does by indurance when shee bleeds two prodigally under the dressers knife, And this cannot be unknowne to the Parliament.

5 We come now to vew the true obstickles and impechments of this Reconciliation, one hindrance was Sr. Toby

Mathews

Mathews his ambition, who thinking his imployment leſſned, and his perſon cheapened by the comming over of ſeig. *Panzani*, and not finding ſuch compliance from *Panzani*, as he expected, openly expreſſed himſelfe an adverſary to his undertakings. the great ſtomack alſo of the Jeſuites, who before had the ſway at Court; did not well brook a lay Legate here in England, and if the reconciliation thrived, they did perhaps feare that the Engliſh Nation might rather incline to favour the ſeculars then themſelves. Then the Pope doubtleſſe (with reverence be it ſpoken to his infallibility) was a little too majeſticall at firſt in his moving towards us, he ſaw us ſo precipitate in our pace towards him that he thought he himſelf might ſafely ſtand upon rigorous punctilio's. The King required from the *Pope* onely ſuch naturall allegiance of his ſubjects as other Catholicke *Princes* uſe to have paid them, without futher diſtinguiſhing, and yet his holineſſe did conceive it was too much to tolarate this oath for the aſſurance of that. His holineſſe thought it rather fit that the very words formerly conceived and enacted by the ſtates of the whole kingdome, ſhould be preſently expunged or altered: and though the King was contented to qualifie and correct the letter of the law, by a milder declaration, and interpretation, yet even that was not held ſatisfaction enough.

In the next place alſo our *Prelates* were contented to allow the *Pope* a priority above all Biſhops, but a ſuperiority ſeemed more then due, eſpecially in *England* the Arch *Biſhop* was reſolved to be the ſupream Ordinary himſelf, and yet his holines did not thinke it agreeable to his Vice-Godſhip to admit of that honour as due to the Arch-Biſhop. The diſpute was not whether the Arch-Biſhop ſhould execute that office in his own name and right, or by allowance and deputation from the *Pope*, nor was there any clauſe of *ſalvo jure* to either of them, as yet thought on. theſe were tender points not to be inſiſted on too roughly, at ſuch a time as this, when both ſides were ſo far reſolved of a reconciliation before hand. There muſt be a more

mild

mind and easie way of composing things then so: for as the *Pope* had rather we should remaine *Protestants*, and so desperate of salvation, then that his supremacy should be too farre impeached; so *Canterbury* had rather we should not turne *Papists* then that his *Primacie* should be too farre disabled. The bargain therefore at first unqualified was thus. The *Pope* demanded to have a Legate in *England* that should be a Bishop, and not favour the oath of Allegiance, on the other side the King here would have the oath of allegiance favoured, and the Bishops thought it needlesse, for the *Pope* to have any other agents, or deputies here besides themselves. This difference could hardly be composed all the time of Seig. *Panzani*, but at last the Bishops durst not wholly neglect the *Kings* interest, and so the oath of allegiance was included in the bargain, and the King would not oppose the Bishops interest, and so a lay Legate was agreed upon, and it was for the *Popes* honour that a Legate should be for the saving of his authority, and therefore because the *Pope* could not withstand both King, and Bishops, such a Legate was agreed upon as should favour the oath, yet be no Bishop. It was pressed home to the *Pope*, that the Archbishop and his party, were passionate seekers of this Reconciliation. and in order, and preparation thereunto, had already brought in many Rites, Ceremonies, and Doctrines, nearly approching the Church of *Rome*, and that if the work were not speeded during his life time, greater difficulties and re-incounters were likely to interpose after his death, and yet for a good space the *Pope* thought the conditions too unequall. So little weight and proportion did the soules of millions hold, in comparison of one temporall flower, of the popes garland, and therefore *Panzanies* skill, and industry, for a whole yeare could scarce master these animosities, and facilitate the businesse for his next successours: nevertheless, the *Pope* at last, grew more a Courtier, and stooped a little to a smoothy cõpliance by his more crafty ministers, *Con*, & *Rossetti* and now the plot of the agreement is perfected, and there wants nothing, but the putting of it into execution. Without a compleat quashing of the *Puritanes* (which could hardly be effected do

effected but by their utter subversion, the wished reconciliation could not yet be consummated, and the *Puritanes* being the greater part of the Kingdome by farre, this taske must needs be very cumbersome, *Confession* (as our *Venetian* heard say) *was a thing held fit to be urged upon us by violence, but fear of commotion hindered it*, and we may very probably conjecture that some other grosser points of *Popery* had been obtruded upon us also by the higher powers, but that the cursed indisposition of the *Puritanes* was such, that there was great hazzard in the attempt Howsoever our stout *Prelates* were not out of all hope of carrying their designe, either by fraud or force, or a mixture of both, and therefore seeing things so equally poized in *England Scotland* and *Ireland*, they were resolved that no meere hazzard should wholly deter them from adventuring the utmost. *Scotland* appeared wholly almost puritanicall, but to counterpoise that, *Ireland* appeared as generally *Popish*, and for *England*, though the major part there was puritanicall, yet the more potent in place and authority, and the more exquisite in subtilties, or rather treachery was *Popish* or *Protestant*, that is inclined to combine with *Papists*, and therefore in all this there was little odds, to disanimate them, neither was their any feare of forraign forces: for under the deceitfull pretence of our head-ship and association, the *Protestants* in *Germany* and *France* were allready much weakned and betrayed, and made jealous of adhering to us, they being brought to such a condition that they could not helpe themselves at home, much lesse annoy enemies abroad. Also the King of *Denmarke* and Prince of *Aurange*, though *Protestants*, yet were *Polititians*, and therfore the interest of Royalty, would questionles prevaile more with them, then the interest of Religion. It would please them better to see the *Prerogative* gained in *England*, to the damage of Religion, then religion to prosper, by the diminution of *Prerogative*. It onely remains then that in *England* they plotted Reconciliation be first put in execution, and advanced by as slow insensible degrees, as may be, and great art must be used, when Churches, Altars, &c. begin to be decored, and gestures, forms, &c. altered that the *People* bee

made

be made to believe, not that popery is to be induced, but that a faire reconciliation between both Churches is to be procured; and not that *Proteſtantiſme* is to be at all in any conſiderable matter charged, but that *Puritaniſme* be exterminated. Alſo when not onely faire allurements, but the two great *Carnificines* of the Land, The *Star-Chamber* and *High-Commiſſion* have by rigor prevailed as far as may be; and when by all other meanes the *Engliſh* are inured, and familiarized to ſome popiſh rites under the faire pretence of conforming to Reverend Antiquity. Then the *Scots* (who are not ſo apt to be inamoured with the ſplendor and pomp of Church-men as we are) muſt be by all meanes aſſailed, and urged to union and conformity with the Church of *England*.

And becauſe it is expected that the *Scots* ſhould be more jealous of the leaſt incroachments of Poperie, and more adventurous to ſecure themſelves in ſuch jealouſie, and more unanimous in their adventure; therefore their countrey is to be made the firſt Scene of the war. And ſince it would be too groſſe to impeach the whole Nation of *Puritaniſme*, therefore their crime muſt be rebellion; and the better to imbarque the *Engliſh* in the quarrell, that in the *Scots* they might deſtroy themſelves, ſome new diſguiſe muſt be put upon the war; it muſt be divulged, that in ſtead of ſettling Biſhops in their Sees, and bringing in the *Engliſh* Lyturgie, the King has need to be eſtabliſhed in his Throne, and *Scotland* to be preſerved from *Anarchie*. All the diſpute is; Whether Subjects may make reſiſtance by force of Arms againſt a juſt, pious, clement Prince, the name of *Bellum Epiſcopale* is diſ-owned: the Title of the Lords annoynted will better ſupport the envie of theſe broyles; and it is ſuggeſted to the *Engliſh*, that both the Lawes and Natives of *Scotland* are more *Antimonarchicall* then thoſe of *England*.

All theſe traines, notwithſtanding the *Puritane* faction in *England* (that is, all cordiall *Proteſtants*) abominated the grounds of that war, and in concluſion, the popiſh faction, and the Bi-

ſhops

ſhops, Nobility, Univerſities and Clergie, which onely challenge the name of *Proteſtants*, were not able to put the King into ſuch a condition of ſtrength, but that he was driven to give the *Scots* their demanded ſatisfaction. Hereupon likewiſe a reſolution is taken to ſummon a Parliament in *England*, as is pretended for the disbanding of the two Armies, and compoſing theſe Nationall breaches; but ſome thinke, for the turning one or both theſe Armies another way, and raiſing farther diviſions in the bowels of *England*; but God ſo over-ruled the matter, that the *Scots* did peaceably retire, and our ſouldiers disband without attempting any thing againſt the Parliament.

And now to recover life againe in this ſo foil'd an enterpriſe, nothing will ſerve, but that the *Iriſh*, (who were placed as in Ambuſcado for the purpoſe) muſt riſe all in Armes, and moſt perfidiouſly execute a ſecret bloody maſſacre upon all the *Britiſh* Proteſtants in that Kingdome. Doubtleſſe (if ever *Rome* ſhewed her excellent skill) 'twas in that ſilent deepe conſpiracie, if ever ſhe ſhewed her fiery zeale, 'twas in that horrid infernall Tragedie: If ever ſhe diſcovered her ſelfe to the Chriſtian world in her lively colours of whore, witch, murtheresſe, 'twas in this unparallel'd villany. By this meanes the Popiſh affaires are in better ſtate than ever; for *Scotland* ſtands gazing on, as if ſhe were loſt, in admiration, and *Ireland* is become not onely intire for the buſineſſe for its owne ſtrength, but is back'd alſo with ſome ſupply out of *Flaunders*, and other Countreyes; and even the Kings party in *England* (though they hold not open intelligence with them) yet act all the parts of perfect friends and allyes to them.

The *Iriſh* Rebells are ſecured by the diverſion of our Cavaliers here, and our Cavaliers here are ſecured by the diverſion made there by the Rebels; both ſides profeſſe and avow the ſame cauſe, and draw their ſwords againſt the ſame Parliament Round-heads; and were it not that our ſhipping did prevent their meetings, doubtleſſe our Cavaliers would procure ſome forces from *Ireland*, and the *Iriſh* would be ſupplyed with other neceſſaries,

neceſſaries out of *England*; and yet 'tis advantage to the popiſh abettors here, to diſclaime the advantage of Communion with their popiſh abettors there.

That very Army alſo (which to the great exhauſting of the good party in *England* levied to oppugne the Rebels) is ſollicited to joyne againſt thoſe, by whom it is levied; and ſupplies ſent for *Ireland* by the Parliament of *England* are intercepted by the Kings forces, and thus the Parliament (more unfortunate than the *Pelican*) makes wounds in her owne breaſt, to draw out blood, not for her friends, but for her enemies advantage. In this ſtrange confluence of unexpected miſchiefs, whilſt the Parliament finds her ſelfe ſo relinquiſh'd by her friends, ſo ſurrounded with enemies of contrary factions and pretences, and ſo undermined with daily new treaſons, Shee makes her moſt humble addreſſe to the King to ſettle the *Poſſe* or *Militia* of this Kingdome, in faithfull well reputed hands; the King at firſt, in great darkneſſe, neither grants, nor ſeemes to deny the requeſt, he profeſſeth no diſlike to the perſons nominated, but alledgeth, that by this meanes, the Commiſſioners ſhould neither be authoriſed ſolely by his Commiſſion, nor ſhould be diſcharged at his meere pleaſure. The *Scots* had obtained this due righteous ſatisfaction before, and doubtleſſe had taken it as an utter defiance, or invaſion, had they not obtained it; but *England* is denyed ſo much right (even after its example, and the good conſequence thereof in *Scotland*) yet remaines too inſenſible of their owne danger in this fatall ſad denyall. Nevertheleſſe, the contrary faction takes this as the certaine trump of war; and leaving us to our deepe melancholly, beſtirs it ſelfe to win the City of *London*, and all military perſons to the King; and though the City will not prove unfirme to the Parliament, yet the Cavaliers all flocke to the Court (and there careſſed by the Queene) vow themſelves to any deſigne whatſoever.

Something alſo is plotted both againſt the Citie and Parliament, but proving uneffectuall, becauſe both are ſo ſafe againſt

the Popiſh partie and the Cavaliers: therefore it is preten-ded, that they are unſafe to the King and his Children, and it is ſpred abroad, that the King is in danger of being ſurprized by thoſe, who ſhould have been ſurprized by his, if God had not otherwiſe provided.

The King is counſelled in the next place therefore to retire to ſome remote Port Towne of ſtrength, commodious for re-ceit of Forces both forraine and domeſticall; and his eye is upon Hull, where a great Magazine of Armes is, but in that he is fore-ſtalled by the Parliament. This gives the King oc-caſion to levie men at York, for the ſafegard of his perſon, whilſt all intentions of an Army were ſolemnly abjured by himſelfe; and the ſame ſeconded by the Lords ſubſcriptions: and this was a good help to encre ſe his Gard into the propor-tion of an Army, and to give good hope that hee might not only remaine ſafe in York, but alſo march forth to ſtorme Hull. But ſoft, I am not to paſſe the ſtorie of that march, that was the Rubicon of this war, and it is beyond my purpoſe to trace the buſineſſe any further; what hath ſince followed on both ſides, was enforced by theſe beginnings.

I muſt now leave off my diſcoverie, *Venit Heſperus*; the day it ſelfe would faile mee, if I ſhould proſecute theſe things too far. He which takes all theſe premiſes into juſt conſideration, can want nothing elſe to convince and ſatisfie, who were the chiefe Incendiaries of this war, and who were the perſons that did commence and continue all our broyles. That the people of theſe our Kingdomes have of late yeares, ſince Queene *Eli-zabeths* death, ſo prodigiouſly degenerated, as of honourable to bec me generally diſhonourable, of loyall to become univer-ſally diſloyall, of naturall to become totally unnaturall, is monſtrous to beleeve. But that King *Iames* and King *Charles* have varied from the government of Queene *Elizabeth*, and to hold a good underſtanding with Rome, have not been ſo fixedly devoted to the true intereſts of the reformed Religion, and their ſubjects proſperitie, as that bleſſed Lady was, is a truth that

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Heaven and earth will give teſtimony to. That ambitious Prelates have been our prime Fire-brands is manifeſt alſo; for without their ſtrong inchantments, our Kings would not have been ſo far alienated from us, and without that alienation, the Papiſts could not have ſo far trampled upon us. To compaſſe to themſelves an Empire above Princes, 'tas beene ever the charme of *Prieſts* to make promiſes and aſſurances, that they will elevate Princes as far above their Subjects, by an addition of royaltie, and enlargement of prerogative. In this, all *Prieſts* conſpire, that prefer earth before Heaven, be they *Proteſtant* or *Popiſh*, be they Engliſh or Romiſh, the difference is only this: the Engliſh *Prelate* affects *Poperie* for Tyrannies ſake, whereas the Romiſh prelate affects Tyranny for poperies ſake; but both affect both for their owne preferments ſake: for without Tyranny poperie cannot be enforced, and without poperie Tyranny cannot be ſupported; and as both cannot be eſtabliſht, but by a conſpiracie of both parties, ſo neither is that conſpiracie ſufficient, unleſſe the King alſo be won by it. Therefore in the Scots war it was ſuggeſted to the King, that the Crowne could not ſtand without the Myter, and therupon amongſt the *Plebeians* it was diſperſed and maintained, that the Biſhops fought to maintaine the Kings Crowne, not that the King fought to uphold the Biſhops Myter. And what difference is there now in our caſe? Is not this war in England a meere reviving of that war which was in Scotland? Did not our prelats as openly imbark the King in their quarrell then, as they do now? And do not our prelats ſtruggle and ſtir as unanimouſly now, and ſtand for the ſame ends, and adhere to the ſame confederates, the papiſts, as they did then? One drop of water is not more like another, than the Scottiſh war is like this. And if it be objected, that the prelates now incenſe not the King againſt the Scots, and therefore there is ſomething new in the difference, more than was in that: and further, that they diſclaime and abhor the Iriſh rebellion, and therfore they combine not with papiſts. This anſwer is readily given. The

Scots, 'tis true, are fairely entertained in words, but in deeds, all the hoſtilitie offered to us is aimed at them, and will reach them in the next place, their ruine is moſt inevitably involved in ours, and the *Stoccado* that pierces it, will eaſily find a paſſage thorow our bodyes into theirs. I am ſure they are too wiſe a Nation to apprehend otherwiſe: ſo alſo for the *Iriſh* rebels 'tis as true, they are ignominiouſly entertained in words, but indeed all the hoſtility offered to us, is amity to them, 'tis armes, monies, ſupplies ſent to them; their protection is involved in our deſtruction, and our graves are their ſtrongeſt bulwarks. But oh! how is it, that I am conſtrained to mention that deteſtable word *Ireland?* How is it, that that habitation of *Zim* and *Ohim* ſhould enter my mind, to make there as diſmall a manſion of horror as it ſelfe? Had I ſuch fountains of teares in my head as *Ieremiah* had, to power out upon the ſlaine *Proteſtants* there, 'twould be ſome relaxation of griefe to me; or had I the bitterneſſe of ſoule which *David* had, when the Image of *Iudas*, traytorouſly imbrued in his Lord and Saviours blood repreſented it ſelfe to him, that I might power out all his Propheticall execrations upon them, and their poſterities, who have animated and enabled the rebels there; eſpeciall, if any of them were *Proteſtants*, or of the *Britiſh* race, or in high place of authority) that, perhaps, would disburthen the too too preſſing agonies of my ſpirit. But alas, alas, perhaps it is more ſeaſonable for me, to pray that the Celeſtiall groanes of *Manaſſes*, than the infernall tortures of *Iudas* may be given by God to thoſe deep ingaged ſinners, upon whom this woful guilt lies. I now wander, and am loſt; I muſt returne to the buſineſſe in hand: I heare ſome ſay, that the Parliament did firſt plot and contrive againſt the Court of *England*; and that all this in the Court hath beene but a defenſive contriving or counterplotting. Nothing more abſurd, nothing more impoſſible, nothing more inconſiſtant with the meanes, nothing more repugnant to the ends of Parliaments: we muſt ſuppoſe that there are about ten *Anabaptiſts* now in Parliament, that firſt expelled

pelled the major and better part there, and then overcame the major and better part of ſuch as remaine unexpelled; then by authority of *Parliament*, and the help of ſome few other *Anabaptiſts* in the City, they maſter and inſlave the major and better part alſo by far, and then by ſome tumults there raiſed, they drive the King and all his popiſh prelaticall courtly and militarie Adherents from the Citie; then they impoſe taxes upon the Kingdome, for the maintaining of divers Armies, and thereby tyrannize as the *Decemviri* did in Rome, in ſpite of King, in ſpite of Nobilitie, in ſpite of Gentrie, in ſpite of Commonaltie, in ſpite of *Proteſtants*, in ſpite of *Papiſts*, in ſpite of their owne Armies. And then not being ſufficiently diſconſonant to reaſon and nature, we muſt ſuppoſe that theſe ten Anabaptiſts have been in travaile with this deſigne almoſt 40 yeeres before King *Iames* began to comply with *Prelates* and *Papiſts*, and before *Prelates* and *Papiſts* began to conſpire againſt *Proteſtants*, under the names of *Puritans*, theſe Anabaptiſts were conſulting in a cloſe *Iunto*, how to get themſelves choſen of a *Parliament*, then how to get a *Parliament* call'd, then how to preſerve that *Parliament* from being ever diſſolv'd, then how to effect all theſe divine miracles, by ſuch meanes as none but themſelves ſhould ever be able to diſcerne or comprehend. Is not this a rare ſubject for our great wits at Court to work into Proclamations and Declarations? 'Tis reported that the Lord *Digby* of late, being at Mr. *Knightley's* houſe in Northampton-ſhire in a parlour there, whilſt his Souldiers were buſily ſearching, and plundring, and rifling other roomes, hee ſmote his hand upon the table, and ſwore; That that was the table whereat all theſe civill wars had been plotted at leaſt a dozen yeares before. It ſhould ſeeme Mr. *Pym* had ſojourned ſometime in that houſe, and that was ſufficient for an inference, that the neſt of Anabaptiſts had been there too, and that that neſt had ſtudied ſomething, which neither our Kings Cabinet Councellours, nor the *Iunto's* of Italy or Spaine could make defeiſable. But if there were ſome meanes for *Parliaments* thus

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to debaſe *Prerogative*, and diſable *Monarchy*. To what end ſhould they attempt it? Is it for the felicitie of *Parliaments*, to ſubject themſelves to ten unlimitable Anabaptiſts, rather than to endure one moſt admirably bounded *Prince*, and rather to make the whole Land a ſtage of bloud, horrour, and cruelltie, than to be preſidented by the loyaltie, policie, and religion of their Anceſtours? Other men have ſpoken and written of this ſufficiently. And beſides, if it were poſſible, if it were profitable for *Parliaments* to turne publike oppreſſours, yet ſenſe and experience tels us, that this *Parliament* hath not uſed any oppreſſion, but with much difficultie been redeemed from oppreſſion. But of this ſufficiently alſo hath been written and ſpoken.

It remaines therefore, that we compare the means, the ends, the practices of Parliaments, with thoſe of Princes, Papiſts, Prelates, &c. and taking a view of what hath been already ſet forth in this Diſcourſe, parallel the ſame with that which is objected by the other ſide, and it cannot be denyed, but prelates and papiſts have been formerly conſpirers and drawers on of the Scotch war, and other alterations in Church and State, as is here diſcovered. Then the queſtion is, whether or no they have ſince deſiſted, or changed their reſolutions: ſome change perhaps there is, but not ſuch as may ſecure us; for before they did combat againſt us *de victoria*, now *de vita*; hope of victorie before inflamed them, but feare of ruine now exaſperates them; and in this reſpect our danger is not the leſſe, but the more.

FINIS.

AN

APOLOGETICALL POSCRIPT.

I Have now ſaid, and ſaid that; which I expect ſhould expoſe me to all manner of virulent cenſures, and invectives: nay I know I have not onely denuded my back, but even irritated all malevolent perſons to lacerate the ſame, with their ſharpeſt ſcourges: ſomething therfore give me leave to adde by way of Apology, not becauſe I ſhun to ſuffer for truth, but becauſe I fear truth will elſe ſuffer in me. Some of my adverſaries will fall foul upon my perſon, ſeeking to vilifie that: others will condemne my intention ſeeking to ſlander that. This man will charge me of uttering untruthes: that man will condemne me for uttering unſeaſonable truthes: round about I ſhall be aſſailed, and I muſt traverſe to confront my aſſaylants.

1 In judgement, God's no accepter of perſons, nor ought man to be; it is loſſe of truth, it is forfeiture of righteouſneſſe to remove the eye frō the cauſe, & to fix it upon the perſon. In our preſent great differences of ſtate, where the King has ſuch oppoſite Counſells given him, if it would pleaſe his Majeſtie to abdicate all perſonall prepoſſeſſions of either ſide, and looke with direct beames upon the meer counſells themſelves without oblique glances upon the counſellors, he could not judge as he does. Upon a ſtrict and ſad reſearch if the King will call his owne heart to queſtion, whether the Cavaliers perſon be not the more acceptable becauſe his adviſe favours Prerogative, or his adviſe acceptable the rather becauſe his perſon is thus, and thus indeared; much light will break forth. And ſo one the otherſide, queſtion, if the Roundheads per-

ſon be not the more diſeſteemed, becauſe his advice favours the Subjects cauſe; or the advice the rather ſleighted, becauſe his perſon is for ſuch or ſuch a reaſon diſliked, and our owne falſifying with our ſelves will be diſcovered.

This diſpute could not poſſibly be ſo intricate, did not particular intereſt captivate our paſſions, and our paſſions betray our judgements, we our ſelves being privy and conſenting to the Treachery.

2 But others not ſo degenerate perhaps as to upbraid my perſon, yet will be ſo injurious as to blame my intention, as if in this diſcourſe, I had no other end but to make the King odious. Surely neither man, nor Angell has a key to the Cabinet of my breaſt, & he that will judge my heart and reynes unknowingly, muſt needs judge unrighteouſly, and in ſuch unrighteous judgement the *Scripture* will pronounce him inexcuſable. This therefore ſhall not diſturbe the calm repoſe of my Loyall thoughts; ſince conſcience is not onely a Tribunall to abſolve the innocent, but alſo a Theatre ample enough to encourage the well deſerving. My intention was not to caſt any odium upon the King, but to wipe off that odium which is unjuſtly caſt upon the Parliament, and it is greatly for the benefit of the King to ſee that the jealouſies of the Parliament, concerning Religion, have not been cauſeleſſe, or falſe: and it is as greatly for the honour of the King, to acknowledge his owne miſtakes. If I can ſhew the King wherein he has been deceived, and drawn into irregular acts, I doe more vindicate his honour, then he which continues the deceipt, and confirms him in his miſcarriages.

3 But ſome will ſay the maine ſubſtance of this dicourſe is untrue, and containes many paſſages ſcandalous, and unjuſtifiable. Herein I appeale to all good and knowing men, and I deſire of them onely to view how far I have grounded my ſelf upon the authorities of others, whom I gueſſed to be leſſe lyable to exception, and how little uſe I have made of my owne conjectures, or conceits. And I appeale to time

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alſo the mother of truth, not doubting but that ere long ſhe both can, and will bring to light much more, contrived, deſigned, and acted by our *Prelates* and their Romiſh Correſpondo's, then has yet been produced. That which is other mens therefore in this diſcourſe, let them anſwer for; what is mine I ſhall anſwer for; but let us be fairely convinced, and equitablely treated: as I have laboured to prove, not ſay; ſo let my opponent diſprove, and not meerely gayne ſay, and the difference will not ſpread far.

4 But I hear a fourth man ſay, that ſome truths may be unſeaſonably ſpoken, & at ſome times ſavour of much incivility, & indiſcretion. I confeſſe this, & that it is more unuſuall to offend by ſilence then by ſpeech; yet this doth not conclude but that ſilence ſometimes, may be very fatal & pernicious, & that in this caſe it had ſo been. It is not unknown to me, that to flatter is generally more beneficiall then to rebuke, and it is more adæquate to my *Genius* to extoll, then to cenſure others, & yet my conſcience tells me, that neither the advantage of ſpeaking obſequious things, nor the ſatisfaction of ſpeaking plauſible things ought to tranſvert me from ſpeaking things abſolutely juſt and neceſſary. Now if ever any thing was abſolutely juſt, and neceſſary, and might patronize boldneſſe and freedome of ſpeech, certainly this diſcovery is of that nature, for what better office can be done, then to remove miſunderſtanding betwixt a King and his *Parliament*, at ſuch a time as this, when true Religion, and the beings of three kingdomes are indangered thereby? To undeceive that Prince which miſtakes his friends for foes, and his foes for friends and thereupon imbroiles himſelf, and all his ſubjects in a moſt wofull warre, can never be unſeaſonable or uncivil: and therefore to reveal to our Prince, that his Prelates and Papiſts are his enemies, and the *Parliament* his friends, and to inſtance wherein at this time of ſo much publick diſtreſſe, can ſavour of nothing but reverence to Religion, loyalty to Gods annointed, and affection to the State. God grant that theſe things

things may be heard as dispassionately as they are spoken, and that profitable truths may be better entertained then pleasing untruths, and that his Majesty being instructed and advertised of the malignancy of his counsellors by the wretched successe of their counsells, may change our miseries, by changing his own resolution, and that the harshnes of this very motion may not bereave him of the good consequence of it. *Augustus Cæsar* did without vain boasting say of *Rome, lateritiam inveni, marmoream reliqui*; & justly was *Rome* it self a glorious tombe to him dying, who had written living so glorious an Epitaph thereupon with his own magnificence.

O may no contrary Epitaph to this be insculped upon King *Charles* his monument, may it never be transmitted to posterity, that Sions marble Turrets which courted the clouds at his inauguration, were sadly left mourning in the dust at his expiration.

FINIS.

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A PLAINE CASE,

OR,

REASONS TO CONVINCE ANY (THAT would be honeſt or thrive in the World) which ſide to take in this preſent WARRE.



July 1st 1643

Printed in the Yeare M.DC.XLIII.



A Plaine Caſe, or, Reaſons ſufficient to convince any (that would be honeſt, or thrive in the World) which ſide to to take in this preſent Warre.

SInce the two Hoſes of Parliament will have the Sword give the Law, I make bold to ſet downe ſome plaine Arguments why the people of *England*, ſhould wiſh victory rather unto His *Majeſty*, then unto the *two Houſes*. And although our ſupineneſſe hath beene hitherto ſuch, as to hazard the Government of Church & State (under both which we and our Anceſtours have been ſo long happy) for a new, ſo farre from being approved, as it is not yet knowne what they deſire. Though this hath beene to this day not weighed by many (who looke not beyond the preſent hower) t'will concerne the people of *England* to conſider what muſt neceſſarily follow this warre.

1. If the *two Houſes* overcome the King, then is the Kingdome liable unto all *their* debts upon the *publicke faith*, which

amounts unto more then Three Millions; This will be the first benefit such a victory can bring the people, to ingage them in a debt, that no man can hope to live to see satisfied. But suppose one battle should not overthrow the King, and this warre should last many yeares, the three millions of debts before mentioned would grow to threescore; and then how long will the people be paying such a debt? for 'tis not to be imagined that the King & his whole posterity can be rooted up without a long warre.

2. Next I wish the people would consider, that they make themselves miserable for a few mens ambitions, and avarice, who have throwne the whole Kingdome into this confusion, saving their owne stakes by the masse of mony which is well knowne the cheife factours have conveyed away. For of the three millions received by the two Houses, not *one* hath been disbursed in this warre, as by themselves is confessed, and by some of best account amongst them complained of.

3. If the King prosper (as tis very probable he may) having at this day three armies on foot, any of them able to encounter the Earle of *Essex* in the field. I say it is considerable that the Kings debts are not a third part so great as the Parliaments, which cleerely shewes their abuse in those vast summs appropriated to their owne particular use; which money the people have not only payed against all Law and equity, but must be forced againe to repay as a debt of the *publicke faith*.

4. Consider that their armes, ammunition, ordnance, ships, and all accomodations for warre (to the value of a million more) were taken out of the Kings stores, and cost them nothing. Thus I conceive the matter of mony (by which all men subsist) ought to incline the people to wish victory unto the King, although they have contributed to this Warre against him.

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5. The people ought to consider that the King hath no generall quarrell to them as by his daily clemency is seene, and by his generall profer of pardon unto those people, whom he conceives only guilty of being misled.

6. If the King hath an absolute victory, this warre is at an end, and the Kingdome happy under its ancient Lawes and Religion, which the King never thought to alter, but if the Rebels conquer, who knowes what Lawes, or what Religion they will establish, that have destroyed all Lawes, and do professe no Religion.

7 'Tis to be considered very many of those, who now assist the King in this warre have beene the most zealous for the liberty of the people and Priviledges of Parliament, and are persons of higheſt quality, and greateſt fortune, and therefore cannot be thought so indiscreete as to be the instruments to bring servitude upon themselves and others.

8 The King doth now pretend to no power, but such as is established by law, & maintained by constant practise; therefore it is not probable he will endeavour to excercise any other; because he must then evidently falsify many publicke protestations made to the contrary in divers declarations, and thereby justifie much of that the Parliament hath said against him.

9 The Kings interests are of such a nature as cannot be restored, & the distractions of the Kingdome are likewise such, as cannot be cured but by the authority of a Parliament: so that if the King were conqueror, he must necessarily resort to that way of Parliament in which he can never prejudice the interests of the Subjects, nor advance his own, beyond their due bounds.

10 It cannot in common prudence be imagined that the King against whom so great advantage hath beene taken, for

ſome pretended preceedings from the law in his former government, and who hath parted with ſo much of his owne right, to ſatisfie all apprehenſions of the like for the time to come, ſhould againe reſort to any courſe ſo deſtructive, and ruinous to himſelfe.

11 If the Parliament had ſought the good of the ſubject and the peace and wealth of the Kingdome, why did they reject ſo many gracious proffers from His Majeſtie to ſettle whatever could be deſired to make a nation happy? And what King did ever do more to ſhew how really he intended the juſt ſatisfaction of his people, by the maintenance of their Religion and lawes, then ours hath donne? and yet this Parliament hath had power to miſlead the people, from an aſſured happy tranquillity into this deſperate irreligious warre, and to requite all the great immunities granted to them by the King; with a moſt pernitious rebellion againſt him, making the ignorant innocent people their inſtruments to compaſſe their owne moſt horrid deſigne; for now they dare avow their intentiõ to unthrone the King, ſubvert the monarchy, & to ſupplant the Church, by crýing up their ſeverall ſects in all Countries near them, diſplacing the grave, learned, Orthodox Divines, to make roome for Anabaptiſts, Browniſts, and other irreligious Sots, who they imploy to ſeduce the people, while themſelves ſit like abſolute monarchs of the Land, diſpoſing of the free ſubjects lives, and eſtates at pleaſure, a Tyranny beyond the Turkiſh Emperour; and thus inforce the King to take up armes for the preſervation of the lawes, and the intereſts of the people, who therefore is not like to endeavour the deſtruction of what he hath now protected with ſo much hazard to himſelfe, and ſo much affection to his ſubjects: for if we conſider how eaſily the King might have ſatiſfied the ambitions of the cheife Rebells, and by ſuch meanes

have

have bought his owne desires, at a much easier rate by then this warre; we ought to pray for his good successe.

12 It is evident that no lawlesse power, nor arbitrary government can be so safe, or so advantagious to the King, as that power is which the lawes of this Kingdome have conferr'd vpon the King, and trusted the Crowne withall.

13. If the Rebels get the victory, the people will be perpetually subject to an arbitrary government for the liberty of their persons, and property of their estates; then all their Ordinances will be as lawes, and all these taxes become continued on the people: for the Parliament can have no other way to maintaine what they shall get by the sword, but by the sword. Let the people also consider, that this Parliament hath in these two years, more violated the lawes to the prejudice of the people, then all the Kings since the conquest have don. How blind then are the people of this Kingdome to engage themselves in an endlesse warre, subject to such a tyranny, as no story can paralell, whose hoped victory can procure them at best to be but slaves unto slaves, wilfully rejecting the known happiest government that ever nation lived under, and this proferred to them by the King without more blood. But if their hearts be hardened, and they will rather chuse to have a *perpetuall Parliament* then their *Prince*, certainly the Plagues of a *perpetuall warre* will be their reward, so that as long as one of the Royall blood remaines on the earth, this warre can have no end. So that in my opinion God cannot send them a greater curse then their owne desires; for one victory doth in this case but summon a new enemy to rise up against them. But suppose that by many conquests they could confound all the Royall line as they desire? What receipt have these Rebells to perswade the free people of England to

subject

ſubject themſelves unto the tyranny of fellow ſubjects? or how can they hope to devide the government amongſt themſelves ſo as to content all that have equally contributed unto the treaſon? For Religion (though it be of leaſt conſideration amongſt them) is it yet agreed whoſe ſhall be eſtabliſhed? Which of the Lords Religion ſhall be preferr'd? or whoſe in the Houſe of Commons ſhall prevaile? or muſt we expect an Hotch potch of all mixt, all alowed, and every man have liberty to chooſe what his pallate dictates him, as my Lord *Say* wiſhes? Certainly theſe men cannot propoſe unto themſelves peace that have lay'd a foundation onely capable to raiſe a continuall warre. All theſe things are more worthy, the conſideration of the people of this land becauſe all this will fall on their heads for the wicked contrivers ſit ſpectators only of the ſtormes by them raiſed, farre enough from any danger.

BRITISH MUSEUM

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Englands Alarm to VVar against the *Beast*:

By command from Heaven, and His Israels Example upon Earth, comming in to rescue *David* out of the hands of a cruell *Lord* and a bloudy *Edomite*: upon the same ground from *Scripture* and *Reason*, Israel had then, and Christians now, To resist the Prince ruling in the Aire, and with the Kings of the Earth.

In 3. *Sections*: Wherein,

I. The History of *Sauls* War against *David* is so related from the sacred Text, that it relates in whole, and in part, to the three last yeeres affaires: The most remarkable Passages between the King and the Parliament before the War brake forth.

II. And to the bloudy Execution of the *Edomite* in this War against the Parliament in *Ireland* and *Lngland* ever since.

III. Here is also excellent Reason given, Why the Tribes came not in sooner; and sufficient Reason, Why they came in so Armed at the last: Relating fully to this present time, The wonderfull Providences, The admirable Deliverances, Strange Discoveries, &c. As at this day.

Also, To confirme the hearts and hands of the Godly in their warfare: and to strike terrour to the wicked, fighting for the Devill, and against *Gods hidden ones*, contrary to the Vow in Baptisme, Oath of Allegiance, and Covenant entred into by all good Subiects; And To stablish the heart in a patient expectation of the glorious *end* GOD will make, Though, for a time, He will plead with all flesh by fire, and by His sword, and the slain of the LORD shall be many.

He who affirms, That Christians may not resist Wicked Rulers, does affirme with as with as loud a voice (though he would not be heard) That Christians may not resist the Evill-one, *ruling in Wicked Rulers, and acting violences by their hands*, Scl. de Imp.

PSAL. 11. 5, 6, 7.

The Lord tryeth the Righteous: but him, that loveth violence, His soul hateth, &c.

ISAIAH 60. 22.

A little one shall become a thousand, and a small one a strong Nation, I the Lord *will hasten it in His time.*

Printed in the second yeare of the *Beasts* wounding, making war with the *Lamb*, and those that are with Him, called, Chosen and Faithfull: for *Thomas Underhill*. MDCXLIII. July. 16

An Apologie for the Epiſtle following.

I Shall lay open the *depths of Sathan, hidden works of darkneſſe.* Then I ſhall ſhew a Traine of *Providences, &c. The ſure mercies of David*: I can tell my ſelfe, now, I ſhall, againſt my Rule, ſpeak excellent things in the *eares of a foole*: ſhew him the Sun in your hand (as the Proverbe is) he will not ſee it: Tell him it is the *Word* of *God*, what cares he, he will not heare it. Tell him it is a Pearle, he regards it not. A very ſwine, A brutiſh man, Mad upon his Idols. Yet let us do our endeavours to make him ſober. Surely this before him, will do it, if any thing under heaven can make him heare and ſee both. For he will ſee the Devill here all along acting a bloudy part; and, if the Devill be not in him, he will ſee himſelfe, and his owne Actings in the *Devill*. He will heare two men ſpeaking to him from the dead alſo, he will ſee all their notorious violences acted over afreſh by his own hand now. He muſt heare the voice of the *living God* too, and ſee what end the LORD makes. Thoſe Perſons all, whom he and his fellowes have dealt ſo *hatefully* with, ſhall be ſet on high before his face, (the higher, the lower he would have preſſed them downe) there ſinging the *high praiſes* of their GOD; and himſelfe amongſt others his fellow Malignants laid low, as contemptible as their own dung, gnawing their tongues for paine. Whether he will heare, or whether he will forbeare, it is at his perill: Let him that is filthy, be filthy ſtill: and let the foole hold faſt his folly: ſober men will heare, and be inſtructed.

To

To the moſt Malignant Reader.

IT is granted on both ſides (there are but two) That now is the time all over the Chriſtian World, when Kings go forth to battell: All their Subjects are engaged now. It is high time then to conſider the Caſe, weigh it well with all our hearts, and with all our ſoules. There are but two great Commanders in the world, God and the Devill; All ſerve under theſe two. Another Commander there is (we call it mans Will) and boaſteth great things, but an underling it is, and ſubſervient, obeyed in reference to the other two, who rule in chiefe: ſo the queſtion is ſingle, Who muſt be hearkened to or obeyed? Not whether Gods Command, or mans Will contrary thereunto? Though this is the greateſt queſtion in the world, and moſt ſtubbornly argued; nor will it be anſwered, no not when it is anſwered and fairly propoſed to every mans conſideration; judge ye: ſo it was anſwered more then fixteen hundred yeares ago, therefore Act. 14.19
it cannot be the queſtion now: But this; Whether God is to be obeyed or the Devill? I confeſſe it is a ſtrange queſtion: But it were a ſtranger anſwer, and argued more then a diſtemper in the brain: To ſay, That the Devill is to be obeyed, and God is to be reſiſted. And yet ſo much thou muſt ſay, if thou wilt accuſe Iſrael now for taking up defenſive Armes, being charged thereunto in obedience to God, and in defiance of the Devill; for this is the very Caſe, which we will propoſe in Iſraels Caſe firſt: and anon, bring it up to our times, and make every line then run parallell with our Caſe now. This was Iſraels Caſe;

All true Iſrael once tooke ſhield and buckler, came in ſo armed to reſcue David. Did they well? It muſt be granted they did well, and their bounden duty in reſcuing David, and in him, themſelves, out of the hand of a cruell Lord, and bloody Edomite. Indeed it would argue more then indiſcretion in us to cenſure all Iſrael at that point, for taking up defenſive Armes, though we could give no reaſon for what they did. But the

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sacred Text is cleare in the point, That the Tribes came in, not with an intent to resist Saul *their* King; *no, nor the* Edomite *neither. (And how a* Malignant *may think strange, being not like, but the same with, with the Edomite then, a bloody adversary to Israel; and yet Israel not resist him:) But to* resist the evill Spirit *commanding in* Saul *was to resist with both: This* evill Spirit *commanded in* Saul, *else he had not thrown a javelin at* David, *quickly after at his owne son,* Jonathan: *nor had* Saul *after all this sealed a Commission to an Edomite, to execute the pleasure of his owne Will upon Israel.* 2. *And the evill Spirit ruled in the* Edomite *too, else he had not executed* Sauls *Commission to destroy a City of Priests, man and beast there. The Tribes then came in, not to resist* Saul, *but the perverse will in* Saul, *acted by the* evill Spirit *upon* Saul. *They took no defensive Armes to withstand the* notorious violences, *the actings of* Sauls *and the Edomites* wills *acted by their* evill Spirits: *These outrages, extreame violences, actings of an evill Spirit, Israel withstood then, and no* body *else in the world, but as the body was acted by this evill Spirit.*

And this is Israels Case now, I meane all true Christians in the world. And such is their practise, according to Israels example in all Ages, by allowance and command also of all the Lawes in Heaven and Earth. I repeat it again; Upon the same ground from Scripture *and* Reason, *All true Christians now are engaged, as Israel then, To* help the Church *against the mighty; To come in now with shield and buckler, To oppose and resist with all their might,* Not their King [*no; This resistance has an affinite, a full agreement rather With duty and loyalty*] *nor the* Papists, *nor the* Athiests *neither, but that* evill Spirit *in both, The actings, and notorious violences thereof, and of a* private *and perverse* will *acted thereby, which has done all the mischiefe, done in the world, since the beginning of the same, and will do all the hurt there is can while the world stands: All true Christians now will maintaine a Resistance against the* Actings, *as aforesaid, of this* will, *which, like the* tongue, *is* a world of iniquity *b*, defileth the whole body; setteth on fire the course of nature, and is set on fire of Hell, (*i. e.*) *of that* evill Spirit, *whose Mansion-house is Hell, but now he is the great* Peripatetick *of the world, walking to and fro therein, and, by the help of mans* will, *a willing servant to him, does all the* violences, insolencies *and* wrongs *our eyes have seen, or our eares have heard have been done in both Kingdomes: This* evill Spirit, *this* Will (*call it what you will, if it be not the Devill, yet it Acts his Commands.*) *This* evill Spirit, *all true Christians will*

Jam. 3. 5, 6.

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oppoſe and reſiſt now; *Nay, they have ſolemnly* proteſted *before the* Lord, *That this evill and uncleane Spirit ſhall not rule over them, he ſhall not be king in their world, they will break his bands, and caſt away his cords, they will oppoſe and reſiſt him to the death, and no Body elſe in the world, but as the body is acted and effectually wrought in and upon by this* evill Spirit: *and, if ſo acted, they will reſiſt him or them what ever Bodies they be, though Kings and Princes and Nobles of the Earth: for upon the ſame ground from* Scripture *and* Reaſon, *will they make this reſiſtance, by which they ſtand charged* to obey God, *and* to reſiſt the Devill. *And if you finde any other reſiſtance maintained now by men, or books, then againſt the actings and notorious violences of mans private will, acted by that evill Spirit ſo powerfull upon* Saul, *and working as effectually in the* Edomite, *I meane, him or them, who ſay of our* Jeruſalem *now*, Raſe it, raſe it eaven with the ground; *If, I ſay, any other reſiſtance is maintained in thoſe books, then onely againſt that Power, which Commands in the Ruler, not by* God, *but againſt Him; then let thoſe books be ſerved, as the King ſerved the* Rowle, *he firſt* cut it, *then* burnt *it; onely* read *the books firſt* c, *which the King did not do, whereas,* c Jer. 36. 23. *which is verily thought, had he read the* Rowle *thorow out firſt, he had not burnt it afterward. I will name the chiefe of theſe books here; That Anſwer to Doctor* Fearn, *and the fuller Anſwer. That of Anti-Turkiſme* [*Cavalieriſme is too gentile a word, for they are the ſame with the Turks, & more bruitiſh; though Turks (as one writeth) are in the loweſt degree of men, next to brutt Beaſts in the ſhape of Men.*] *And the ſame Authours Vindication of the ſame Book, againſt a Biſhop in name, who hath in that Vindication, not onely given the Biſhop* a bone to pick, *but choaked him therewith, for he has made the Biſhop and his fellows ſpeechleſſe for ever, in point of Reply thereunto. Not ſo onely, he hath burnt this note of* infamy *upon their foreheads,* [*gain-ſayers of the Truth. Nothing for it, but all they can againſt it*] *more viſible there, then is the bone in the throat, which the* Anatomiſts (*too Rabinically*) *do call* Pomum Adam, *Adams Apple: And let* Scripture *and* Reaſon *be ſerved ſo to, (being firſt read thorow) and that full* Letter, *which has ſo cleared againſt Cauſe, that the Anſwerer hath not found with all his ſearch,* [*yet he did his utmoſt, with all his skill, ſtrength, wrath, malice, and what ele the Devill could help him in to, becauſe he found the Devill his Father there, a moſt notorious lyer, yet he found not*] *one word of ſenſe to reply unto that* Letter: *But yet let this, and that, and the other, have the ſame execu-*

tion done upon them, as aforesaid, and as was done upon that abominable and cursed Pamphlet (for we must not call it a Book) giving liberty to riot, and dance upon the Lords Day: *let those Books be burnt by the hand of the common hangman in all the Cities and Townes thorow the whole Kingdome; for so such Papers should be served, which give such liberty to sport and play away the* Lords Day: *or a liberty to Subjects to* resist their King. *But if these Books (I will call them Books, having for their Patrons,* Truth *and* Reason, *and such onely are worthy the name of Books* d) *perswade obedience to Rulers, submission to that power* God *has set over them, and resistance onely against that* evill Spirit, *the great Monarch of the world, King of the bottomlesse Pit, working mightily now, and effectually in the Rulers of the world, and in their sworne servants, Israels enemies, the* Edomites *there: if a resistance onely of that power in the Rulers not for* God, *but against Him, giving full Commission to Athiests, and bloudy Papists, to do as the Edomite did against* Nob, *and as* Saul *would have done against* Keilah; *if so, allow the Books, read what they say, and heare them out, it is* Scripture *and* Reason, *and be stubborne and brutish no more, but obey. Shew thy selfe a* man, *who wilt never oppose so reasonable a charge as this,* Obey thy Soveraigne Lord, Resist the Devill, *and thy* owne will, *the Devils right hand, in the world: Grant so much we are agreed, and altogether to fight against the Devill, and this perverse* will, *as long as there is a Spirit of life within us, and a drop of quick bloud at our heart.*

d Libri hoc nomine dignandi in veritatis tantum & rationis clientelam se dare debent, *Ver. de Aug. l.* 1

All this is commended to thee, and charged upon thee before God *the Father, His Son Jesus Christ, His Elect Angels and Men. Therefore do not dare to refuse nor gain-say such a sacred Truth, so firmly grounded upon sacred* Scripture *and* Reason *both; Scripture specially now opening it selfe unto thee, wherein thou mayest, with one cast of the Eye, Read and Remember* David *and all his Afflictions; The Church and all her enemies. Their deadly persecutions, contrivances and complottings how to do her mischiefe: The contrivances and admirable providences of her* Lord God *to do His people good. All this thou shalt read here, and at last thou shalt see all the* Tribes *comming in to set* David *free from his Adversaries; and then fast upon his Throne, (so God will deale with His Church now appearing in His glory) for* David *has a Kingdom on earth at last. But, O the admirable wayes unto it! These are Gods wayes. He will make* David *Ruler over all His House; he shall learne to obey first. He shall be a good, a mercifull King; he shall go thorow sore temptati-*

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ons firſt: He muſt be the higheſt man in the Kingdom, he muſt be the loweſt there firſt: He ſhall have a fair houſe, his little houſe muſt be ſmitten and burnt firſt: He ſhall have all in God, *but all muſt be taken from him firſt: He ſhall live to enjoy a Crowne on Earth in deſpight of Devils and men there, who will perſecute him as they can, even to the* gates of death, *and in their way, caſt ſhame and all manner of reproach upon him firſt:* Davids *way to the Crowne, is the Churches way to her Glory: The very ſame dark-paths, intricacies, and back-wayes in it:* Davids *enemies, the Churches enemies for ever:* Davids God, *the Churches* God *for ever:* Davids *ſecurity, the Churches confidence for ever. Many are the troubles of the righteous, The Lord will deliver them out of all. For who is God, ſave the Lord? or who is a rock, ſave our God? So it comes to paſſe, That the righteous are an everlaſting foundation. Here they will put their truſt for ever. Amen.*

Englands Alarm to VVar.

Sect. 1.

Davids *Story, and* Sauls *perſecution of him briefly related, his ſecret practiſes, and fine contrivances to take away* Davids *life, coloured-over, and made ſpecious with goodly words, and lovely actions; Relating fully to the words and actions the King ſeduced by evill Councell, has ſpoken and done ſeemingly for, but indeed cleare againſt his Parliament ever ſince they ſate, to the time the War broake forth.*

Chap. 1.

After a ſhort, but righteous Apologie, Davids *ſtory is Related;* Sauls *perſecution of him; The cauſe and manner, the ſame with the perſecution now; The heads or particulars of the three Sections.*

THE Sword is come in amongſt us, drinkes blood, eates fleſh: We make no queſtion but *God* has given it a Commiſſion, and it cannot be ſtill; And for juſt cauſe all this, even becauſe of His Peoples ſinnes. *Let us lift up our hearts with our hands unto* GOD *in the heavens: We have tranſgreſſed, and rebelled, Thou haſt not pardoned. Thou haſt covered with Anger, and perſecuted us: Thou haſt ſlaine, Thou haſt not pitied.* Lam. 3. 41, 42, 44. *Gods* people ſay now, as they ſaid then, and they ſay it heartily. Yet, as *Job* ſaid, ſitting in the duſt, GOD *forbid that I ſhould juſtifie my accuſers: till I die, I will not remove my integrity from me: My Righteouſneſſe I hold faſt, and will not let it goe: My heart ſhall not reproach me ſo long as I live.* Job 27. 5, 6.

Sect. 1. A people ſo blaſphemed, ſo reproached ſay as much now, and are ſo reſolved; Their conſciences bearing them witneſſe, and *God* alſo, *That*
Pſal. 11. 3. *neither againſt the Law, nor againſt their King have they offended. If the foundation be deſtroyed, what can the Righteous doe?* Was *Davids* complaint long agoe, and the Righteous may reſume it, being now as *David* then, the *Butt* and *Marke* at which the wicked bend their Bow, and make ready their arrow, at this day; even againſt *the upright in heart*. And that they may have ſome colour for this their bloody worke, they deale with the righteous now, as *Saul* did with *David* then, and as the *Edomites* did with Chriſtians ever ſince; They put over them the skins of the fierceſt beaſts, that ſo the *dogs* might bee the more fierce upon them. Juſt ſo now, the wicked perſecute the righteous with fire and ſword, and they make the world believe they doe all this by the *knowne Lawes* of the Kingdome; for they perſecute none other but the *Incendiaries* of the Kingdome, the only Rebels and Traitors there: Well, as *David* ſaid (for I ſhall make his Caſe run paralell with ours all along, he is the Emblem of the Church to this day, and will be to the worlds end) The *Righteous know not what to doe*, but their *Lord* knowes, whoſe Throne is in heaven, whoſe eyes behold and try the children of men. To Him they commit their righteous Cauſe, and yet they muſt not be ſilent, hearing themſelves charged with rebellion, and treaſon, as heavy a charge every whit as *Hereſie* is: They will take the ſame liberty, which is granted to Church-robbers, Traytors, yea, and Sorcerers too; all theſe, ſaith
b *Sacrilegis & proditoribus & veneficis, l. 5. Cap. 1.* *Lactantius* b, are permitted to ſpeak for themſelves, and to ſpeake all they have to ſay for themſelves, before judgement paſſeth upon them. Indeed the greateſt reaſon, that ſo they ſhould doe, for ſo their crimes will be manifeſt, or their righteouſneſſe will be cleared as the noone day. There were ſtrange crimes (yet I ſhould not ſay ſo, being but after the manner and practiſe of the wicked in all times upwards to this day) horrid crimes charged upon *Paul*, and they concluded againſt him before he was heard, *That Paul ought not to live*
Act. 25. 24 *any longer*, and ſo they ſpake before *Feſtus*; who having examined the matter very fully, profeſſed as heartily, That he found *many and grievous complaints* againſt *Paul*, but nothing proved, no, nothing at all: notwithſtanding his adverſaries, a multitude of them, importune me, ſaid he, very much to write his inditement to my *Lord Auguſtus*; And, as I am an honeſt man, though I have their clamours againſt him

him once and againe, yet I have not one word for certainty to write unto my Lord; Therefore hither I have brought him especially unto thee, O King *Agrippa*, that, after thou hast searched out the whole matter, I might gather something thereof to write; for it seemeth *unreasonable to send a Prisoner*, and not withall *to signifie the crimes laid against him*. *Festus* spake like an honest man indeed, He will understand the cause before he indites his Letter, or the prisoner before *Augustus*. And *Agrippa* speakes as honestly too, *Paul, Thou art permitted to speake for thy selfe*. The servants of the *Lord* desire no more favour then *Paul* has from an Heathen King. Let their crimes, so many and grievous, be fairely examined: and if any one crime be proved against them, let them suffer as evill doers for all suggested against them. But we are sure they can cleare themselves, and their upright dealing as the noone day, even as *Paul* did then, and as *David* before him: And because *Davids* history is theirs now, we may reade the Churches story now, in *Davids* story then: I will reade *Davids* story quite through from point to point, that we may see anon, how paralell the lines thereof run-up to the Churches story now. Sect. 1.

Davids story begins like a Comedy, with a marriage, but quickly there is a turning of the *Scene*, proves a Tragedy, and ends in blood. *David* was envyed by *Saul*, for two Reasons:

1. Because he had wrought salvation for Israel, slaying *Goliah* the Philistine with his owne Sword.

2. And, because the Kingdome must be established in *Davids* house, and *Saul knew it*, therefore he envied *David*, and pursued him to the death: but because bloody intentions have no pleasant appearance, *Saul* vailed them over with sugered words, and lovely actions, he causeth many love-tokens to passe betwixt himselfe and *David*: as if he purposed not only to affiance his daughter to *David*, but marry himselfe unto him too. See the *depths* of Sathan, that evill spirit, who wrought so effectually upon *Saul*! All his words and actions were as soft and smooth as Oyle and Butter, but inwardly *drawne swords*, to slay *David* therewith. But the people remote from the Court, I say remote from the Court (for Israel in and about the Court knew very well, that *Saul* hated *David*, and would have nailed his head and the wall together twise, and once he would have served his Son *Jonathan* so too, for being a friend to *David*: Therefore, I say, Israel remote from the Court) were wholly taken with things in 1 Sam. 23. 17.

Sect. 1. appearance, and ſo judged of *Saul* and *David*, and of their actions: ſo as, if one of the two were too blame, *David* was he. And theſe colourable pretences ſtood *Saul* in ſome ſtead, to vaile the peoples eyes, for ſome time, and not long; for wicked and malicious intentions will work-out, and diſcover themſelves, as fire will, and light will, they will not be hid. *Saul* plots againſt the righteous, layes a ſnare here, and there a ſnare for *Davids* ſoul: The Righteous *God* diſcovers all, and breaks the ſnare, which enrageth *Saul* yet more, the *evill Spirit* taking advantage thereby. And now *Saul* purſues *David* with open face, and ſword in hand, up to *Naioth* in *Ramah*, and from thence to *Nob*. There he enters his foot firſt into bloud, and goes up to the knees therein quickly, for he takes an *Edomite* to his ſide, gives him a Commiſſion, uſeth him as his right hand, & preſently he (with other *Edomites* with him, for we cannot imagine that one ſhould do that Execution alone) ſmites a *City of Prieſts*, ſlayes men, women, and ſuckings there, and beaſts alſo: Where I ſhall note, That all this is done by the *knowne Lawes* of the Kingdome, for the *Edomite* accuſeth the Prieſt, *Saul* gives the Prieſt leave to anſwer for himſelfe, then execution is done according to the *knowne Law*, which *Saul* and the *Edomite* have enacted. We ſhall enquire farther into theſe matters, when I ſhall handle them in order, why *Saul* takes the *Edomite* to his ſide, gave him a Commiſſion, being a knowne adverſary to Iſrael, whereof I ſhall give a better account anon. And then, though we are concluded, *That the Lord is righteous*, and His Judgements are *as the great deepe*: yet I ſhall ſearch into them, and finde out reaſon enough to ſatisfie us, why the *Lord* ſuffers the *Edomite* to make ſuch a ſlaughter in Iſraels *Land*, and His owne Kingdome: To do execution according to their *wills*, upon thoſe, who did their duty, by direction from *Gods* mouth: We ſhall ſee reaſon for all this, though God needs not give account of His matters, yet we ſhall ſee, ſo He is pleaſed to do.

And now *Davids* Hiſtory proves Tragicall indeed. The Prieſts are ſlaine, and *David* is ſtrucken-at thorow the Prieſts ſides: he ſees *Sauls* ſword now, and againſt whom it was pointed. So away he flies, and to *Keilah* he comes in all haſte, expecting relief there, for he had done the inhabitants ſuch a piece of ſervice, as was very notable & would have engaged them to *David* for ever, had they been honeſt men. But *Keilites* cannot conſider what *David* had done for them, they

they ponder not the kindneſſe of *God* towards them, nor mans kind- Sect. 1.
neſſe neither. And now *David*, having a ſtrong hold over his head, is reſolved therein to defend himſelfe; but the *Keilites* proved treacherous, they (after their manner) will betray *David*, and he is warned thereof, (for *a mighty Councellour* was with *David* whereſoever he went) and away he went from *Keilah* to a *mountaine in the wildernesſe of Ziph*: *Saul* purſues his way, and bloudy intentions, and after he goes, for he *ſought David every day* c: but it followes, (*God* c 1 Sam. *deliverd him not into his hands.*) The *Keilites* would have done it, ſo 23.14.
would the *Ziphites* too, theſe would have delivered up *David* into *Sauls* hands; yea, but *God* would not do it, and His is the overruling Hand: Theſe adverſaries ſhall but ſhew themſelves ſo, ſhew their teeth unto *David*, diſcover their treacherous hearts againſt him, that is all they ſhall do, more they would do, but they cannot. Therefore Pſal. 54.
David makes a Pſalme of praiſe to his *God*, for that deliverance. Here a great queſtion will be propoſed anon, (I do but give the heads here) why the *Tribes* came-not-in all this while, now they ſaw what was done to *Nob*, what was offered to be done to *Keilah*; and ſaw the ſword was pointed directly to *Davids* throat; why yet the *Tribes* came-not-in? Some will Anſwer, Conſcience withheld them; had they come-in to help *David*, they had reſiſted their King: I ſhall cleare the contrary in the third Section, for it is the chiefe purpoſe thereof. Other conceits there are, I will paſſe them over in this place. This is certaine: Things were not ripe yet, nor yet *Gods* time; *Davids* ſtraits muſt be yet greater then they were at *Nob*, or when he was at *Keilah*: and there muſt be farther diſcove- d 1 Sam.
ries yet, of *Gods* right hand with *David*, and of his adverſaries a- 23.23.
gainſt him: whereof towards the cloſe of the Work. *Saul* purſues *David* ſtill *thorow all the Thouſands of Judah* d; [malice will draw bloud, but it cannot, yet will purſue to the death] he and his men have cooped-up *David* and his men, for they have *compaſſed David round about*. Then *God* wrought wonderfully for *David*, as His *Name* is, and His *Manner*, and the *Earth* muſt help *David*; [A Droſſie earthy people ſhall help *David*, ſhall work for his deliverance, though enemies to him.] And though *Saul* has *David* as a prey in his hand, yet the *Lord* ſets up *a Rock of ſeparation* betwixt *David* and *Saul*: *David* is almoſt under *Sauls* noſe, within the reach of his ſpeare, and yet *Saul* cannot reach him: O wonderfull! It is ſo indeed, *therefore* 1 Sam. 23.
they called the place Sela-Hammahlekoth e, *as at this day.* 28.

Sect. 1. *Saul* takes no notice of this, no not of *Davids Rock* in his way; he purſues *David* ſtill, and he pops-into a *Cave* all alone, where *David, and all his men were*, [the man ſhall run ſtrange adventures that purſues *David*, and may eſcape once and again: but beware the third time elſe, he that purſues *David* may fall into the Philiſtines hands anon, as *Saul* did.] Note againe, how various and changeable matters are in the carying-on of *Davids* Wars. *Saul* had *David* in a coop the other day, now *David* has *Saul* at the ſame advantage. It was ſo, and it will be ſo in *Davids* wars evermore. Then *Saul* had the advantage, now *David*; *Down* and *up*, *Up* and *down*: But the advantage is ſtill on *Davids*-ſide, whether he *riſe* or *fall*, for he is inſtructed, To make advantage of his *falls*, *Saul* cannot of his *riſings*; Either he ſhall not ſee his advantage, or ſhall make no advantage thereof at all. *David* ſhall ſee his advantages, and make uſe of them for glorious ends, and towards *Saul*, to cleare his innocencie as the noone day. For now it ſhall appeare to all Iſrael, and to *Saul* himſelfe, That *David* is a man after *Gods owne heart*, (and will ſhew him the kindneſſe of the *Lord*:) And that *Saul* is miſ-informed, and all his Courtiers are liers all; Now *Saul* and *David* are come to a Parley, and *David* is heard to ſpeake for himſelfe, he can ſpeak with ſuch evidence of Truth, that the quarrell had now ended, (for the *evill Spirit* in *Saul* ſeemes to be quite ſilenced (for a ſhort time) and *Saul* himſelfe ſo
1 Sam. 24. 16. fully convinced concerning *Davids* uprightneſſe, as that he ſeems to melt into tears, nay it is ſo indeed, he wept heartily:) but that the *evill*
1 Sam. 26. *Spirit* moves in *Saul* againe, and the *Ziphites*, a miſchievous generation, and enemies to Peace, did egge-on, and drive *Saul* to purſue *David* againe [ſee what the Devill will do, and theſe *Ziphites* as evill as he, and as like him, as the children are like the father] theſe hurry *Saul*-onward, and after *David* he runs (for the Devill drives
1 Sam. 24. 2. him) having *three thouſand choſen men of Iſrael with him*. A marvellous thing! Three thouſand choſen men of Iſrael with him! And yet I ſhall make it no marvell at all anon; for if a King will fall deſperately upon his owne ſword, there is another will do as deſperately
1 Sam. 31. 5, 6. as the King does, *fall upon it too*. It is no marvell at all, That *Saul* hath three thouſand choſen men with him: But this is the wonder, That, after ſuch a conviction, as we read before, he ſhould yet, with ſuch a company, ſeek *David to ſlay him*. But that is no wonder neither: The *evill Spirit* is with him, and the *Ziphites* his Councellours: Theſe will drive-on *Saul* furiouſly, but *David* ſhall ſee whereto they drive;

drive; for he has his b *ſpies* abroad, and they tell *David* where *Saul* is; and thither he goes, as bold as a Lion (for his Cauſe was good, and though it was ſtormy without, yet alwayes cleare within) he came to the place where *Saul had pitched*, beheld it well, and there went downe, he with two more, even to *Sauls* Campe by night, and there they found *Saul* aſleepe, *and all* his *people round about him ſleeping too*; (*God* would have it ſo.) Then ſaid *Abiſhai* to *David*, *Let me ſmite thine enemy once*; one blow ſhall do the deed, there ſhall not need a ſecond to deſtroy him: No, ſayes *David*; (and obſerve what he ſayes) *The Lord forbid* that I ſhould ſtretch forth my hand againſt the *Lords* Anointed, ſuffering thee to take away *Sauls* head; but take *away his ſpeare, &c.* and ſo they did, then *gat them away, and no man awaked, for a deep ſleep from the Lord was fallen upon them.* [The Lord will finde out a way to cleare *Davids* innocencie as the noone day] *David* was no ſooner gon, but he calls out to *Abner*, Captaine of *Sauls* guard, reproves his negligence above many, bids him behold the ſpeare, &c. which ſtuck ſo neare his Maſters pillow, his Maſters head was in the ſame danger, and *Abner* aſleep the while! When *Saul* heard that, (for it could be no mans voice but *Davids*) his heart ſeemes (and in his owne apprehenſion) to cloſe with *David* now. Obſerve what *Saul* ſayes, and what *David* replyes, for now they are at their laſt Conference. Matters are fairly debated, and concluded betwixt them, even with a bleſſing from *Sauls* mouth: Then *Saul returned to his place*: But *Saul* was reſolutely bent to oppoſe *Gods* decree, touching the ſetting of the Crowne upon *Davids* head, therefore he envied *David*; and the *evill Spirit* wrought effectually upon that advantage: ſo as *David* did not truſt *Saul*, nor regarded his words, for indeed bloudy thoughts lodged within him ſtill; nor was he *ſui juris*, but out of the poſſeſſion of himſelfe quite: The *Keilites* had a part in him, the *Ziphites* alſo, and the *evill Spirit* divided *Saul* betwixt them, they have him in their power, and drive him as they will, and ſo *David* will truſt none of them all: Nay they prevailed ſo, That *David* diſtruſted *God* a little, and ſo away *David* runs to *Gath*, and when *Saul* heard that, *he fought no more after him*, ſayes the Text, intimating no leſſe then this; That *Saul* would have purſued him ſtill, but that he was out of *Sauls* reach. About this very time the Tribes came-in, when all was cleare before them touching *Sauls implacableneſſe*, and ſtubborne reſolution; touching *Davids* uprightneſſe, & the treachery of *Davids* friends, then the Tribes came-in, after they

Sect. 1.

b 1 Sam. 26.4.

Verſe 16.

Verſ. 21.

Verſ. 25.

Suſpectum ſemper invidumque dominanti bus, qui proximis deſtinarctur, Tac. Hiſt. 1. lib. 1, cap. 7.

c 1 Sam. 27.4.

Sect. 1. they ſaw all faire wayes had beene uſed to incline *Saul*, to hold him back from ſhedding bloud, after they had *prayed* and *faſted* too; for this I muſt make good alſo. Then the Tribes came-in with ſhield and buckler, as we read. And ſo we have a briefe relation of *Davids* Story, and *Sauls* perſecution, which will relate clearly and fully anon,

Jud. Gedii. 12.7. the Hiſtory of our time. I ſhall not do as the *wiſe Judges* did, in a Caſe, wherein it was hard, and dangerous to give righteous Judgement, They bad the Parties come and appeare before them a *hundred years* after. I cannot do ſo now: As I ſhall relate an ancient Hiſtory, ſo I muſt declare how it relates to theſe preſent times: for in ſetting downe *Davids* Story, and *Sauls* perſecution of him, I muſt needs ſet downe the ſtory of theſe dayes fully, and wholy, for no *Chronicle* in the world gives us the like ſtory, ſo paralell with the Churches ſtory now, and affaires of theſe dayes: For example, A King, the chiefe Actor then, a King the chiefe Actor now; Perſecuting *David* then, perſecuting his owne ſubjects now: All under colourable pretences then, the ſame pretences and ſhewes now. The delivering up of the *ſword* into *Davids* hand was the pretence (and no more) of the quarrell then; the ſame pretence now. *Saul* takes an *Edomite* to his ſide, and gives reaſon for ſo doing then; The King takes *Edomites* (for they ſay of our Jeruſalem, as aforeſaid) into his boſome, and gives the ſame reaſon for ſo doing now. The *Edomite* informeth againſt the faithfull ſervants of the *Lord* then; ſo they do now, but with much more fore-head, and leſſe ſhame now than then, as will appeare. The King impeached the ſervant of the *Lord* then, ſo the King does now. The ſervant of the *Lord* made anſwer to his Maſter, the cleareſt that ever was read: The ſervants of the *Lord* do render as full and fair accompt of all their actions now. Notwithſtanding, the king gives a Commiſſion to the *Edomite* to ſmite all the Prieſts, becauſe one had done his duty then: The King gives the *Edomites* the very ſame Commiſſion now. And ſo a City was ſmitten and burnt with fire then: Cities and Townes, yea, two Kingdomes, are ſmitten and burnt with fire now. And yet the Tribes come-not-in, no, not yet: Why? I will tell you the reaſon for that in due time. They did come-in then to help *David*; And all true Iſrael will come in anon to help the Church (that we are ſure of) in obedience to *God*, and in defiance of the Devill, ſo ſoone as the Kings intentions ſhall be yet more clearly manifeſted: our *Edomites* ſins ſhall be full: Iſrael ſhall ſufficiently groane under ſuch Task-Maſters, crying unto God againſt

against them, &c. when the Edomites bloudy intentions ſhall be yet more fully manifeſt; and when the treachery of the *Keilites* and *Ziphites* (for ſuch we have amongſt us) ſhall be yet more fully diſcovered to the world; and when by all this Iſraels *ſins ſhall be purged*, their hearts prepared, their ſtrong holds, forts and breſt-works (vaine confidences meant thereby) are deſtroyed, all and every one, then Iſraels deliverance comes carried on, as upon Eagles wings; when Iſrael is very low, in *Davids* Caſe, their *Ziglags* ſmitten (all vaine confidences) their comforts taken thence, and they have ſtrengthened their hand in God: Then as all Iſrael once came in to help *David*, ſo will all true Chriſtians now joyne hand and ſhoulder, and heart together to help the Church: but of this in the laſt place. Sect 1.

All along, for I am entering into the particulars of the Story, we ſhall read words and actions then, words and actions now, anſwering each other, as face in water anſwers face: Then how heart anſwers heart, the world will judge whether we will or no. I muſt obſerve the Law of Hiſtory: "I muſt not be ſo impudent as to ſpeak "what is falſe: nor muſt I be ſo bold as to conceale the truth: Specially being perſwaded that the ſpeaking out the truth now in ſuch a Caſe as this, may prevail with the Reader now, more then if one came to him from the dead. Again, this comforts me all along in the things done then and now, which run up ſo paralell each with other, that yet I hope, the deſtruction of the Kings houſe now, will not anſwer the deſtruction then to *Saul*, and his houſe. It is true: Never any man from that day to this houre, perſecuted *David* and proſpered. And very notable it is, That *Saul* was wounded with thoſe inſtruments of death in the enemies *hand*, wherewith he would have had *David* to have been wounded; and he periſhed by the very *ſword*, which he would have made drunk with bloud in *Davids* bowels: Nor was this all, he would have deſtroyed *David*, that the Kingdom might not be eſtabliſhed in *Davids* houſe; and he ſlew all the Prieſts for *Davids* ſake, and ſo he ruined himſelfe and his whole houſe; for *Saul dies, and his three ſons*, and *all his houſe died together*: from ſuch a deſtruction the *Lord* deliver the King and his Kingdome: And we hope the Lord will do it, though the Kings hand (now in the hands of bloudy and pernicious men) is as rough now; his intentions againſt the Church now, are as bloudy now, and as manifeſtly ſo, as *Sauls* were againſt *David*; yet we hope the deſtruction will not be ſuch,

Prima Hiſtoriæ lex ne quid falſi audeat, ne quid veri non audeat, Cic. Orat.

Compare it 1 Sam. 18.17. with 31.3.

1 Sam. 31. 4.

1 Chron 10.16.

Sect. 1. ſuch, though *God* is the ſame, and the Church as deare to him now, as *David* was then. We have onely this thred (a weak ſupport) to beare up our hope herein. That we read not, *Saul* had any one Prophet, nor any good man (ſo much as is in ſhew) with him, who juſtified his way of perſecution againſt *David*. But the King is in the Schole of the Prophets, has thoſe by him eminently knowne all over the Chriſtian world, for Learning and Piety, who (if we beleeve hereſay, I beleeve it not) do juſtifie the Kings *way*, ſaying of it, It is *the right way, and according to the Scriptures:* and they who are againſt that way, do turne head againſt the Scripture of *God*, the 13. to the *Romans*, touching that matter. This may be ſome inducement to the King, to proſecute this *ſtubborne way*, having ſuch perſons approving his doings; The greater their ſin (if they do ſo by conniving at it, or not contending againſt it with all their might) But it may render the King more excuſable, *a tanto*, then *Saul* was. I will give a full and faire accompt of this *Way* of perſecution, all the turnings and windings in it, as *Saul* followed-on againſt *David*; And we ſhall ſee how it runs-up all along with the *way* of perſecution now: And if this *Way* prove it ſelfe according to the Rule and Line of the *Word*, in any one degree or ſtep of it: If it hath any agreement with *Peace*, *Righteouſneſſe* and *Holineſſe*, then all the true Iſrael of *God* are utterly unacquainted with the good *Word* of *God*, and have erred concerning the *way* of *Holineſſe*, from the beginning of the world upward, unto this day. I will examine and ponder the *Kings Way*, what it was anciently, and what it is now, the ſeverall ſteps and motions therein; beginning with the firſt ſtep, as followes.

Chap.

Chap. 2.

Sauls *bloudy intentions to* David *varniſhed over with faire Words, and lovely Actions. Theſe are compared with* Words *and* Actions *now: And ſo all the moſt Remarkable Paſſages and Acts of Grace, which paſſed between the King and Parliament ſince they ſate, till the War brake-forth, are Recorded, and Weighed, but found Light.*

PEace is in *Sauls* tongue, War is in his heart; There he conceived miſchiefe, but yet, that he might not make his wicked thoughts legible to all Iſrael; that they might not break-out at his mouth, nor at his fingers end, (as they have done before a few in the Court) he vailed the peoples eyes by meanes we ſhall fully underſtand by and by. He perſecutes *David* with his tongue, and hand too, but ſo privately and cunningly, that the people, remote from the Court, could read no ſuch thing, but that *Sauls* tongue was for *David*, and his hand too. Nor would they entertaine a thought that *Saul*, the *chiefe Maſter* and *Diſpencer of Juſtice*, would do unjuſtly. True indeed it was, That *Saul* had almoſt (*tantum non*) pinned or nailed *Davids* head and the wall together; *Saul ſought to ſmite* David *even to the Wall With his javeline* a: And it was ſo violent and ſudden (for it was by the Devils motion) that *David* had no more time then to b *ſlip* away and avoid the place, *ſo the javeline Was ſmote into the Wall:* And though this was *twice*, yet this was knowne in the Court onely, perhaps to ſome dwellers hard by.

a 1 Sam. 19.10.

b 1 Sam. 18.10.

It is as true alſo, and as cleare every whit in the ſacred Text (but the people inquire not into that, not what is written, not they) That an *evill Spirit from God* c came upon *Saul*, and that is reported *twice* too; And this *evill Spirit* was ſo active in *Saul*, That, whereas he might have reſted and ſlept quietly in his owne houſe, he runs about (*tanquam oſtro percitus*) from place to place, (for he muſt run whom the Devill drives) and is reſtleſſe in the purſuit of *Davids* ſoule; ſo as *Saul* might ſay, and others alſo, and all ſay truly, and the people

c 1 Sam. 18.10.

Sect. 1. might beleeve it too; *That Saul did not go away from his Court*, but *was driven away*; he was indeed, for an *evill Spirit* did *drive* him, which is clearly written: But I say, the people observe none of that. Nor could they heare what good *Jonathan* spake of *David* unto *Saul* his father; *Davids works have been to-thee-ward very good*; he did so, and so, *and so wrought a great salvation for all Israel*; *wherefore then*

d 1 Sam. 19.4,5. *Wilt thou sin against innocent blood, to slay David without a cause* d; The people, All Israel, remote from the Court, heard none of all this; they heard what a salvation *David* had wrought, and they might think, as *Jonathan* did, judging his fathers spirit by his owne, that

Verse 5. *Saul* seeing that salvation did rejoyce, *thou sawest it, and didst rejoyce*, said *Jonathan*: so the people might think too; and that *David* was in all the blame, and *Saul* in none at all; That *David* had done some great matter against *Saul*, because *Saul* did so persecute him, so the people may think; and the people might very well be so deluded, for *Saul* did cover his malice with faire words, *as a potsherd may be*

e Pr. 26. 23 *covered with silver dross* e; go and tell *David* from me, said *Saul*;
f 1 Sam. 18. 22. *The King hath delight in thee, and all his servants love thee* f. Nor could there be greater shews, nor more lively expressions, then were in *Saul* towards *David*; nor were his shews greater then were the reality of his actions, as the people must understand them; We do accouut Acts of meere Right and Justice, to be Acts of *most transcendent Grace*; (and so we can flatter) but indeed the Acts of *Saul* towards *David*, could seeme no otherwise then Acts of *most transcendent Grace*, and that was the account that *David* himselfe made of them; he was sued unto *twice* to be the Kings Son-in-law, and *David*

Verse 23. was exceedingly taken with it, *seemeth it to you a light thing to be a Kings Son-in-Law, seeing that I am but a poore man and lightly esteemed?* It made *David* quite forget that unkingly act of throwing the javelin at him; And the people must needs be taken as much with it also, seeing a poore shepherd matched to a Kings Daughter, for the

Verse 21. people could not tell what *Saul* had said in his *heart*, *I will give him her, that she may be a snare unto him, and that the hand of the Philistines may be against him*: [Note it by the way, That this very snare wherewith *Saul* intended to catch *David*, took *Saul* himselfe, as we may read, 1 *Sam.* 31. 3. It is ominous, and a point of desperate folly, to lay a snare for *David*] But this snare was contrived in the Court, and that which was said, was said *in the heart*, whose language the people

people cannot understand till it be made legible by the hand. So much as was in sight was an act of *most transcendent Grace*: True indeed it is, and it is legible, that *Saul* spake to *Jonathan* his son (bad councell to a young Prince, therefore an Almighty hand staied *Jonathan* upright, conversing with such a Father, and amongst such Councellours) *and to all his servants, as we heard, That they should kill David*: But this was not legible to the people, it was a secret from the Court, where *David* had a good friend, (*Jonathan*) who will tell him all he heares, and what his fathers bloody intents are, that so he might prevent them. *Saul* goes on, sends Messengers to *Davids house to watch him*, and *to slay him in the morning*; but his wife makes an ill-favoured shift to save her husband, and tells a lie to boote. So *David* escaped at that time, and makes a Psalme of *Thanksgiving* to the LORD after his manner; so many deliverances, so many Psalmes *to call to remembrance*. Then to *Ramah* he runnes, and *Saul* sent Messengers as fast after him, and then came himselfe thither (we shall read more of that in due place) And now that *Saul* is at *Ramah*, *David* flies from thence, and comes to *Jonathan*; he and *David* are made sure together, and fast one to the other. [Marke it by the way, *Saul* had his *Scout* to *spie*, as you shall heare anon: The LORD provided for *David* too, he had a Spie at Court, a fast friend there close at *Sauls* elbow. Be thou as *David* was upright with the LORD, thou shalt have a *Jonathan*, a true friend at Court, that is certaine] I proceed, The Father observes great signes, and tokens of their love, so his anger kindled against *Jonathan* and reproacheth him shamefully; it grieved *Saul that David liveth upon the ground* (that is the expression) commands *Jonathan* to fetch him unto his Father, for he *shall surely die*: *Jonathan* will see reason for what he does; he will not run out of the Court gates to fetch *David* to his Father, because his Father said, *David shall die*: *Jonathan* was a good man, notwithstanding the bloody words his ear dranke in from his Fathers mouth continually, and his conversing daily with bloody Courtiers [God, He onely, keeps the heart upright and from pollution, even there where Satans throne is] there *Jonathan* was a good man and an obedient Son notwithstanding.

Sect. 1.

1 Sam. 19. 1.

1 Sam. 19. 11.

Psalm. 59.

1 Sam. 20. 30, 31.

Object. Nay but he was not you may say, for his Father, a King, commands, and *Jonathan*, a son, disobeyes.

Ans. It is seemingly so indeed, and, as we use to say, That he is an obedient servant, who obeyes his Lord, never examining what is the

Sect. 1. command and charge, nor how unjuſt; as the Kings Attourney did obey, commanded by his Maſter to accuſe the *ſix Members* ſitting in Parliament of high Treaſon: This was an obedient ſervant, ſay we, but what ſays the Lord our great Maſter in heaven? I think the Judgement from the LORD is, That this wicked ſervant ſhalbe drawn firſt, and hanged after: *For ye ſhall do unto this evill ſervant, as he had thought to have done unto his brother.* This was the *Law* anciently, what proportion the laws have now, with this then, let the honeſt Lawyer judge. Now we are informed of and reſolved in an high point, or queſtion, who has an obedient ear? Who obeys indeed? He who diſobeys the *perverſe will* of *Saul*, and obeyes the *Holy will* of GOD: This muſt be our reſolution now, which was *Jonathans* then, he diſobeyed, he reſiſted (as ſome expreſſe it) his Father, pleades *Davids* caſe, and his innocency, which vexed *Saul* not a little, as appeared by his Anſwer, for he made reply to that, with his *Javelin*. Now *Jonathan* has a full diſcovery of that *Evill ſpirit* ruling in his Father, takes a little lad with him, and betakes himſelfe to his bowe (for *Jonathan* is allowed the wiſdome of the ſerpent) ſhoots an arrow, ſends words after the Boy, but intends them to *Davids* ear, make *ſpeed, haſt, ſtay not*, the evil ſpirit workes effectually in my Father. Then *he ſent back the lad*, runs to *David*, they imbrace one the other; bid farewell, then turned back to back, *Jonathan* back to his Fathers Court, *David* haſtens forwards, and comes to *Nob*, that ſtrong hold, we ſhall come thither anon alſo.

Deut. 19. 19,20,21.

Chap. 3.

Words and Actions then, are compared and weighed with theſe now; and being weighed, are found light now as then.

Now we will looke over what has been ſaid, and take the reſult there from, which is brieſly this, gathered to our hands; *Sauls* words (thoſe that were heard abroad) were as ſoft as butter, when war was in the heart; his actions alſo (thoſe the Common people, remote from Court, and unacquainted with matters & tranſactions there can take

Pſal. 55.

take notice of) were very lovely, full of favour, and indeed, *moſt tranſcendent Grace*: yet were they *ſnares* and *traps*, or, to expreſſe it as the Searcher of hearts does, very *drawne ſwords*. This is the Reſult of all *Sauls* Words and Actions hitherto, the very product the Spirit gives us there-from. Now I will compare together *Words* then, and *Words* now; *Actions* then, and *Actions* now; and for the *intentions* of the heart, I will leave them to the world to read, for they will be legible by and by. Sect. 1.

The King (in the hands of wicked men) has given good words; ſo did *Saul* too: The King now, by his evill Councell, has made ſo many Declarations of his grace and favour, ſo full of engagements, that he is worſe then an Infidell that will not beleeve him; ſo they ſay, who, what ever they know, care not what they ſay. I will entreat but this, obſerve this Story well, and we ſhall never truſt bare words; no, nor the moſt lovely Actions neither that can be in ſhew. In this Story we have all this, moſt gracious words, and *moſt tranſcendent Acts of Grace*, yet proved themſelves meere *traps* and *ſnares*, very *drawne ſwords*. It is poſſible now, to ſay no more yet, that Acts of *meere Right*, and *Common Juſtice*, (the Acts and Grants of the King have been no other, no not even for the continuance of a Parliament) may prove as deceitfull now: And whether ſo or not, the Court and places there-abouts can more then gueſſe, for the Court is witneſſe of as hard dealing from the King againſt *David* now, as it was in *Sauls* time againſt *David* then. Nay, (to go-on a little in the generall) Court, City, Countrey, all, now can tell us, That, as, when *Sauls* words were moſt like unto oyle and butter, moſt ſmooth and ſoft, then were the thoughts of his heart moſt bloudy and treacherous, even as *drawne ſwords*: ſo now, when the Kings-party made ſome overtures towards a peace; when they gave moſt goodly words (as oft times they did) then were the moſt devilliſh projects hatching, and bringing forth to the birth: when the wicked made ſhews of Juſtice, then they plotted againſt the Juſt, and gnaſhed upon him with their teeth, againſt all the rules of humanity and juſtice alſo; when the wicked ſeemed as Angels of Light, then did they carry-on Deſignes moſt horrid and helliſh, as it is at this day. But, what a good *God*, what a diſcovering *God* does Iſrael ſerve! Who would not ſerve Him! He ſuffers the wicked to conceive miſchiefe, to travell with iniquity, and then to bring forth falſhood: He leaves them to Pſal. 7. 14.

Sect. 1. their owne Councells, to make a pit, and dig it deep, and then they
Verſe 15. muſt fall into the ditch they have made; their miſchiefe muſt returne
Verſe 16. upon their own *head,* and their *violent dealing muſt come downe upon*
Verſe 17. *their owne pate:* (proceed) *I will praiſe the* Lord *according to his Righteouſneſſe: and will ſing praiſe unto the* Lord *moſt high.* O that the wicked could conſider all this, and this which follows, *Let not*
Job 15.31 *him that is deceived, truſt in vanity: for vanity ſhall be his recompence.* But I muſt not ſtay upon Generalls: More particularly, Thus, *Saul* commanded it to be ſaid to *David* then, *The King delighteth in thee, and all his ſervants love thee*; he carrieth the ſame regard to thee, as unto his owne childe; for thou muſt be the King Son-in-law.

The King now hath ſaid as much, That he tendered the Parliament, and their ſafety then, as his owne ſafety, or the ſafety of thoſe moſt neare to him in place and affection; And the very next day, yes, the very next day, theſe lovely words were *drawne ſwords.* But let *Words* go: His Actions, before and after, were ſuch, as if he meant to exceed *Saul* in loving kindneſſes to *David,* he would *marry* (not as *Saul,* his Daughter to *David,* but) himſelfe to his good people for ever, his *Kingdome* ſhould be his *wife,* he would be *eternally* theirs, ſo long as this world laſteth. So he ſpake, and ſo he did, perhaps, heartily intending all good to all his good people: But no ſooner did his Majeſty turne aſide, and give his Eare to his pernicious Councell, but all was turned the cleane contrary way: To the ruine of himſelfe and his Kingdome.

Chap. 4.

Vile and pernicious Councellours pervert their Maſters minde, (making ſhewes of much good to his poore people, the clean contrary way; To the deſtruction of the King and Kingdome.

NO, ſay his Majeſties moſt wicked, deſperate and pernicious Councellours, in whoſe hands he is, for thus they ſay; That his Majeſtie has no *Malignants* about him, none that councell him, but for

for the good of King and Kingdome: And that it is ſo, thus it may appeare to the whole world, (and ſo they would caſt a vaile before the eyes of the multitude) Firſt, by what his Excellent Majeſtie has done; and by the *Acts of moſt tranſcendent Grace*, which has paſſed his hands: Conſider on them in order, and firſt, what he has done. Sect 1.

There were vile Councellours ſet up in high places, the vileſt men were exalted, and then *the wicked walked on every ſide*: Theſe his Majeſtie ſuffered to be caſt into priſon, and the one of them he ſuffered to be brought unto the Block: Beſides, he ſuffered the priſon doores to be opened, and let the *oppreſſed go free*. *A.* Pſal. 12 8.

We will ſay this onely: This was marvellous in our eyes. The The wiſe man hath given a double obſervation upon it, and it ſhal ſuffice here: *The righteouſnes of the upright ſhall deliver them, but tranſgreſſours ſhall be taken in their owne naughtineſſe. The righteous is delivered out of trouble, and the wicked commeth in his ſtead.* *B.* Pr. 11.6,8.

As he put the wicked downe, ſo, at the ſame time, he exalted precious men, and *honourable* indeed, he ſet them in high places. *A.*

This was marvellous alſo in our eyes: And we judge not what the Counſels were, and the intentions of the heart in ſetting-up thoſe ſo *precious* men, and truly *honourable*, though in the multitude *of ſuch Councellours there is ſafety*; and to ſuch Councellours there is joy: But we praiſe *God*, That the ſnare is broke. What ſnare? A great ſnare, the ſnare of the world, the faire offers thereof, its *Pompe* and *Glory*, that ſnare is broken. *They were tempted*, ſaith the Spirit, with the Glory of the world, that's certaine. If *ſtoning* could not ſerve the turne, nor *ſawing* aſunder neither, *tempt* them with the glory of the world, ſee what that will do? It is not poſſible to withſtand that temptation, without an Almighty aſſiſtance: How have the mighty fallen here? Alas, the humble know full fell, The world *knowes* no other but his owne, thoſe that love the world and his glory, and are content to live and die with it cloſeſt to the heart. If the world do conferre any glory (which is to guild gold with copper) upon the precious, and truly honourable in the world, it is becauſe they ſhould fall downe and ſerve the world, and blaſpheme their *God*, which they will rather die then do, though they ſhould be *ſtoned*, *ſawne* aſunder, or ſlaine with the ſword, for they looke to be exalted in due time, and to obtaine *a better Reſurrection*: Therefore, they will not be ſervants to men (mens luſts) not they; They are firmly *B.* Pro. 11.14. 12.20. Heb. 11. 37.

reſolved,

Sect. 1. reſolved, though they might be promoted to great honours, and have a houſe full of ſilver and gold, yet they will not pleaſure man, and grieve their *God.*

A His good Subjects of *Scotland*, Rebels ſome moneths before, and ſo written upon every Poſt and Pillar, are ſtiled and enacted Brethren, loyall and faithfull Subjects to *God* and their King: The breach was made up, and a day of Remembrance commanded, and all this by his Majeſties command, never ſuch an Act of Grace!

B We acknowledge it, and bleſſed be His glorious Name, who made up the breach, wide as the Sea; cauſed war to uſher-in peace; gave his people honey out of that *devourer*; delivered his good people there, and here, from all the *expectation of the enemy*, from the oppreſſion of his hand, and ſword of his mouth. We praiſe His glorious Majeſtie for all this; And we do not queſtion how upright the Kings heart ſtood in that matter, becauſe he calls his good people of *England* Rebels and Traitours now, for doing their duty, and much leſſe (in ſhew, and indeed) againſt him, then the Scots did; and yet they did nothing but what they had warrant to do from the law of Nature and Reaſon, and their Book, the Kings *Law-Book* too.

A His Majeſty put down the two Courts, as infamous over the Chriſtian world, as ever was, or is the *Spaniſh Inquiſition*, the Popes trueſt Purgatory: for theſe Courts were turned againſt the Righteous, and with ſuch violence and extremity, that it was juſtly accounted, the greateſt tyranny, and ſevereſt kinde of perſecution under heaven; Whence it came to paſſe, that thoſe Courts ſtank before *David* and all Iſrael. There the eſtates of men were conſumed, their conſciences wracked, their perſons abaſed, and abuſed worſe then *Davids* ſervants, yea, more cruelly then will a Maſtiffe-Dog touſe a poore ſheep, or lug a ſwine: So and worſe then ſo were the ſervants of the *Lord* touſed, crapped, and lugged by the eares. In theſe places they ſaid unto the ſoule of the Righteous, *Bow downe, that we may go over, and he laid his body as the ground, and as the ſtreet to them that went over* g. There they gathered themſelves together againſt *the ſoule of the Righteous, and condemned the innocent blood.* I ſay the *innocent*, he was the *But*, and the *Mark* that they bended to; he that ſerved *God* and *feared* an *oath*, he that lived *in all good conſcience* h, he was ſmitten on *the mouth*; and becauſe he did ſo, even becauſe he was upright in heart: when the vileſt Prieſts, ſuch as made the Offering of the *Lord*

g Iſa. 51.

h Act. 23.

to

to be abhorred, when ſuch as they were *purged there*; Not as the King of Babylon purged thoſe two baſe perſons, *in the fire*; but purged after the manner of the Court, which was to cleare them, whom *God* and His Word condemned: Theſe Courts his Majeſtie hath put downe, he has taken thoſe yokes from off the neck. Sect. 1. 1 Jer. 29. 22.

He has ſo, and we thank His glorious Majeſty for this His tranſcendent grace, and favour to His good people evermore, Who intends them good, and will have good done unto them, what ever mans intentions were then, or would have done ſince. It is cleare enough, That the Kings intentions (ſeduced by evill Counſels) were not to disburden his people, not to take off their yoke, but to make it yet heavier, and more to eſtabliſh the foot of Pride; Nor do we judge of the heart now, or of the thoughts, tranſactions, or diſcuſſions of the minde then, within his inward cloſet, and privy chamber there: we do not judge of theſe ſecret *talkings* and *parleys* of his minde any farther, then as lawfully we may, and ought to judge of them now, being caſt into a faire mould, and as his Majeſtie has given them a true ſtamp, and ſhape ever ſince. *B.*

His Majeſtie has paſſed an Act againſt the Biſhops Voting in Parliament: and more then that too, touching that matter. And this was a very lovely Act indeed. *A.*

Indeed it was, and as equitable, as ever was any Act in the world; for enquire what Biſhops did there? All the miſchiefe they could againſt the LORD CHRIST, and His *hidden ones*. Therefore a moſt equitable Act. We againe and againe thank His glorious Majeſtie, Whoſe over-ruling hand did all this: The King did not do it with a cleare intent thereby to bring glory to *God*, and reliefe to his oppreſſed people, groaning under theſe Task-maſters; for his Majeſtie has made a full Declaration of his minde that way; and his people underſtand it very well: Let the Parliament have their will in this alſo, let them take his Biſhops (ſaid his wicked Councell) out of the Court, and let them be taken with his Majeſties favour, and Act of Grace that way: But the *hand of the Philiſtines*, ſaid *Saul*: The Army of the North ſhall come up (ſaid the Kings evill Councell) and over-power the Parliament, and undo all that has been done in favour and honour of *David* and his Court. *B.*

Is it preſumption to judge of the Kings intentions to be ſo, and ſo bloody, and deſtructive towards his Parliament, and by conſequence *A.*

Sect. 1. to his Kingdome, when his Words and Actions were so clearly otherwise, good, pious, and most advantagious to King and Kingdome; To iudge his intentions now argueth rashnesse, headinesse, and presumption, all three.

B No, it does not: For we do not iudge of thoughts, proiects, contrivances, while these are the secret *Talkings*, as was aforesaid, and parleys of the minde, for this were rashnesse, and madnesse both, because they are in the dark to us, and indiscernable: But we may, and ought to iudge of them, when they are made legible by the hand, demonstratively known to the world in full Declarations, touching the Army in the North, and his Bishops also.

A There are more Acts of transcendent grace yet behinde, But I will summe up all in this one: The King has passed an Act for the continuance of a Parliament, a fundamentall mercy, and such an Act of Grace, as never the like Act passed from any Kings hand.

B Yes, there has: But let that go: For we will thank God here, who can make, a grand enemy to the Parliament, and as great a Traitour to the King and Kingdome, *Digby*, I meane, [not Lord now, but *Nobile Portentum*, a *Noble Monster*, in the Heathens account,] an active Instrument to work out this grace and good to the Kingdome: We care not what his intentions were, too bad, and bloudy, and so they have declared themselves; but we Praise, we Blesse, we magnifie the LORD *Jehovah*, Who did as great a work at that time, in our dayes, as he did in *Joshuahs* day, when He made *The Sun to stand still upon Gibeon*, and *The Moon in the valley of Aiialon*: We exalt and magnifie this God; and so we are resolved to doe while we have *any being*; and not to give any thanke] to the kings Councellours, and yet we will give the King his due, for we say, and shall make good what we say, had this *Act* been from the King, an *Act of Grace*, there had been *grace* in it: I mean, he had given *grace* unto it by continuing a gracious aspect upon it, and his Influence into it, seeing it was not imaginable how he could, in so doing, wrong himselfe or preiudice his prerogative, for it had been good for his Kingdom (and that was the end) then it could not but be good for him. But that his People may know and be assured what *grace* was in that *Act* of continuing *his Parliament*, the King with-hol ls all grace from it; Makes it, what he could, and to his power, *headlesse*, and *useless*; he takes away all *life* and power from it, so far as was in

Nequitia sordibus imbuta Nobilia portenta, Val. Max. lib. 3. c. 5.

Josh. 10. 12.

his power: I beleeve the oldeſt man living never heard of the like, of an *Act of grace* made ſo *graceleſſe*. And yet I think I have read of an Act ſomewhat like it, and that was as bloody an Act, I think, as ever was done in the world, and yet it ſeemed and carried the face, and obtained the opinion in the People (a little while) of an *Act of grace*. Thus it was, *Duke D' Alva*, (all the world knew what he was) had beſieged a Towne in the low-countreys ſo long, that the Inhabitants, in extremity, treate with him for their *lives*, he ſhall have a peaceable entrance, all the Ammunition, and all, onely the Inhabitants crave their lives: It was granted, their *lives* I meane, and the People accept it thankefully, as an *Act of grace*, for life is a precious thing. When the Conquerour (a Tyrant rather) was entred the city; he keeps the People pent-up ſtill, and denies them bread, and yet tells them he keeps Covenant with them and keeps himſelf to the Articles of agreement: *They have their lives*, but they *ſhall have no bread*, for bread, that was not expreſſed in the Covenant: No? O monſtrous! But it is bootleſſe to cry out and diſpute the matter now, otherwiſe I could make this good at large, as I ſhall by and by very briefely; That the Conquerour granting them their *lives*, did, in the ſame *grant* give them bread too: But the *Lord* has Anſwered this matter by himſelfe, ſo I will paſſe it over, and apply it, onely telling the Reader this firſt, That this Act of Grace was ſo graceleſſe, that it rendered him odious to all people after this; and did the King his maſter *Philip* of *Spaine* no ſmall diſadvantage too, for it loſt him a little Kingdom, which neither his Sonne, nor his Sons ſon could ever recover againe, no not to this day; They will not be ſubject to him who would give them their *lives* but no *bread* to ſuſtaine life; I will apply it (ſo far) as it fits to our purpoſe. Sect. 1.

Truly this Act of the King, which is ſo extolled, is but too like this even now mentioned, *life* was granted; why then *bread* too, in the ſame grant: *bread* is denied a poor People, why then *life* is denied them, for they cannot live without bread [though I read of a maid, that did live without bread or meat, and was named *Meatleſſe*, it is a loud lie told by a Papiſt amongſt a thouſand more after his manner] I ſay life here cannot be preſerved, in an *ordinary way*, without bread [or ſomething like it] therefore take away bread, you take away *life*: ſo the King, grants an Act, for the continuing his Parliament; an *Act of grace* indeed it is, which lyes in this, included in the ſame Act, a

Sect. 1. grant of all things which lay in him, whereby to make the Parliament succesfull, and, by necessary consequence, himself happy, *viz.* his *presence*, the influence of his very spirits into it, his free assent to the passing all Acts tending to the forementioned end: But his Maiesty, seduced by evil counsell, with drawes all this, which is as bread to life; as the Soule of a Parliament, he withdrawes all, and yet this grant, before specified, must be called an *Act of grace*; No, *God* knows, and he knowes, and all his people know, there is no grace in it at all, for he has withdrawne his gracious presence from his Parliament, and influence thereunto as aforesaid.

A No, his Maiesty did not willingly withdraw himself, his Parliament *forced* him to do as he did, to withdraw from the Tumults about the Court, and from the City.

B Take heed what yon say; *God*, the searcher of hearts, heare us what we say; and what was spoken in secret, is made manifest now, and that which was hid is knowne and come abroad, and the Parliaments Righteousnesse touching this imputation, and the Cities innocency is cleared at this point, as the noone-day; therefore pray let us speake and heare Reason.

Act. 8.17.

A Lesse cannot be said, but what his Maiesty is pleased to say, he did not go from his Parliament but was *driven*, so he said again and again.

B If it be so urged again and again, we will grant it, he was *driven*, and did not go but run; which was *Sauls* ease: Certainly the Parliament did not drive away their King from his Court, no more then *David* did drive *Saul* from his house, but an evill councellour did it, and away he goes, nay he does not go but run, for he must run whom the Divell drives, and that was a sad ease, we will note it by the way; *Saul* pretendes that David sought his life, and away he goes in pursuit after David, but when did *Saul* returne to his house? Good Reader marke the answer, and take heed of making that the cause of thy flight which is not the Cause, and so it falls out to thee, that thou, whose will carrieth thee from thine house, shalt never returne thither againe in peace. It was so with *Saul*, and that is the Answer, *he never returned into his house in peace*: I say in *Peace*, it is true, there is mention a great while after, that *Saul* after a conferrence with *David went home*, and after a blessing upon *David*, *Returned to his place*. I cannot tell where, or what that place was, perhaps some strong Fort, Castle, or the like, for war was in his heart, so long as the evill Spirit was there, and there

1 Sam. 24. 22.26.25.

there he was, thongh non-pluſſed then, and ſilenced for a time; But this is certaine, where ever *Sauls* honſe or place was, he had no peace there, for ſurely he never ceaſed from perſecuting of *David*, till *David* went to *Gath*; and about that time *Saul* heares a noice of a great *Power* comming againſt him, whither of Iſraelites or Philiſtines I cannot tell: But the ſacred Text tell us plainly, That he, who ran from his houſe at the evill Spirits motion, and the motion of his own will, never returned againe in peace, never enjoyed quiet reſt there, at home afterward. This puts me in minde of a communication betwixt two great perſons, and a reſolution thereupon: "Go thou one "way, and I will go another, (both their own wayes, driving-on furi- "ouſly towards a curſed end) ſo they went on-ward, ſetting their face "againſt God, and their back one to the other, but never met again. Truly it yeelds us a very ſad conſideration, but this onely we will ſay touching the King driven (they ſay) from his Court: There he might have reſted within the armes and imbracings of his good people, moſt quietly and ſecurely there, had it liked and pleaſed his Majeſtie beſt: But his will ſeemed his beſt Councellour (amongſt the reſt we know no other reaſon) and he did otherwiſe, and moſt contrary to his owne reſt, and quiet, egged-on, and acted no doubt, by that *evill Spirit*, acting moſt effectually, and envying evermore to Kings and people all, their reſt and happineſſe. So he went from his Court, and his good people, or rather was indeed, or too truly, driven thence by the inſtigation of his wicked Councell, and a common Adverſary, as aforeſaid: And now he lives as one in the land of *Nod*, where he never enioyed himſelfe, nor one dayes reſt and quiet ever ſince. Councels (which are carried headlong) adviſed his Majeſty at that time to repair unto a ſtrong hold, [O that they had told their Maſter where that ſtrong hold was, onely the *Almighty God*, and next, the peoples hearts] there to make war with GOD and his good people. So war was in propoſition quickly, great preparation for it then, the *ſweet words* were all loſt, as the Proverbe ſayes, turned into *gall*, or *drawn ſwords*. This we ſhall read in the next Section; where the language of the heart, *blond* and *death* is made legible to all the world, in the bloudieſt characters. I will ſhut up this Section with the wiſe mans proverbs, *Whoſe hatred is covered by deceit, his wickednesse ſhall be ſhewed before the whole congregation. Whoſo diggeth a pit, ſhall fall therein: and he that rolleth a ſtone, it ſhall return upon him. A lying tongue hateth thoſe that are afflicted by it, and a flattering mouth worketh ruine.* Prov. 26. 26. 27. 28.

Finis, 1. Sect.

Sect. 1.

Enclosed please find

16

FERMENTUM PHARISÆORUM, OR, The Leaven of Phariſaicall WIL-WORSHIP:

Declared in

A SERMON

On *Matth.* 15. 9. Novemb. 24. 1641.

at *Lemſter* in *Hereſordſhire.*

By IOHN TOMBES, B.D.

It is this nineteenth day of Aprill Anno Dom. 1643. *Ordered by the Committee of the Houſe of Commons in Parliament, concerning Printing, that this Book intituled* (The Leaven of Phariſaicall Wil-Worſhip) *be Printed.*

John White.

July 15 LONDON,
Printed by *Richard Cotes*, for *Andrew Crooke*, and are to be ſold at his ſhop at the ſigne of the Greene Dragon in *Pauls* Church-yard. 1643.

TO THE

RIGHT WORSHIPFVLL

Richard Aldworth Eſquire, Mayor,
the Aldermen, Sheriffes, and the reſt of
the Inhabitants of the City of

BRISTOLL.

HOw tenacious the heart of man is of ſuperſtition, as former ages, ſo the preſent generation doe abundantly declare. No age can yeeld a more horrid inſtance of a people taught ſo much as this Nation hath beene concerning the true Worſhip of God, admoniſhed ſo often that God is not pleaſed by humane rites, and yet ſtill place their Religion in them, oppugne the repreſentative Body of the Commonwealth, for ſeeking to remove them, fight for them tanquam pro aris & focis, *ſpoyle their owne Countrey, with ſuch cruell deſpight drive away their faithfull teachers, and unſpotted neighbours from their dwellings, wives and children, and thinke it a good worke to deſtroy them for not yeelding to practiſe things ne-*

ver appointed by God and notoriouſly tending to ſuperſtition, and for their faithfull dealing with their ſoules in labouring to draw them from their vaine confidence in the fleſh to worſhip God in the ſpirit, and to rejoyce in Chriſt Jeſus. Hope ſomewhat to abate this fire of rage, moved me at firſt to caſt this bucket of water to quench it. But as it happens often, that when water quencheth not a fire, it flames out the more by caſting water on it: ſo it befell me: the barbarous rage and impetuous violence of people ſo increaſed, that I could have no ſafety in my proper ſtation, but was enforced to remove my ſelfe, Wife and Children, and ſince have ſuffered the ſpoyling of my goods, of my dwelling houſe, with many other injuries. After much toſſing up and downe, I have in Your City caſt anchor, till either a greater ſtorme enforce me to commit my ſelfe to the Maine againe, or a favourable gale bring me into a Harbour. And that I may teſtifie my love to this City, and gratitude for my preſent entertainment, and withall aiming at your edification, I have preſumed in publiſhing this Sermon, to prefixe your Names, to whom I humbly preſent it for your uſe and acceptance, and doe profeſſe my ſelfe

Yours, in the ſervice of

Chriſt Ieſus,

JOHN TOMBES.

The

The Leaven of Phariſaicall Wil worſhip.

Matthew 15. 9.

But in vaine they doe worſhip me, teaching for doctrines the Commandements of men.

OF all the oppoſers of Chriſt none were more malicious, nor more dangerous then the Scribes & Phariſees: None more malicious, becauſe none did ſo clearely apprehend the glory of Chriſt, as they that ſaw the rayes of his divinity ſhining in his miracles, the evidence of his acquaintance with God in his divine doctrine; yet they hated him extreamely as ſhadowing and eclipſing their repute, and power with the people, whoſe praiſe they ſought more then the praiſe of God: Now as no poyſon is ſtronger then that of the hotteſt Countries, ſo no malice greater then that of the moſt enlightned breaſts; Nor any more dangerous, becauſe none covered their enmity with ſuch ſhewes of gravity and devotion as they did, whereby their example and perſwaſions tooke with many to the great hinderance of the efficacy of Chriſts Preaching: For formall hypocriſie is more miſchievous to mens ſoules, then open ungodlineſſe, in as much as it is leſſe diſcernible, even as a viper lurking under greene leaves is more dangerous, then a dogge that runnes on a man with open mouth. *Fallit vitium ſpecie virtutis et umbra:* which thing cauſed our Lord Chriſt to have more encounters with this generation of vipers, then with all other adverſaries. Among which, that which is related in this Chapter is remarkeable: For it may ſeeme that they came downe from Jeruſalem of purpoſe to quarrell with Chriſt, and therefore our Saviour deales with them moſt plainely and ſharpely in his reply. *Sect.* 1.

The occaſion they take was his diſciples omiſſion of their antient Cuſtome of waſhing afore meales, the neglect of which they conceived a great crime, as violating the tradition of the Elders: Concerning which they expoſtulate with Chriſt for his diſciples ſuppoſed fault: *v.* 2. Why doe thy diſciples tranſgreſſe the tradition of the Elders? Had the people of this generation beene to make anſwer to this queſtion, they would have fallen on Chriſts diſciples, and checked them for

their indiſcretion at leaſt in giving offence in a matter indifferent, of novelty in not obſerving old cuſtomes. They ſhould have heard, What harme is it to waſh ones hands before meales? why ſhould not men for peace ſake doe as others doe? Are you wiſer then the *Rabbines*? then your Elders? will you be ſingular and different from all others? Smooth words ſhould have beene given to the Phariſees, to entreat them to be contented, order ſhould be taken to teach the diſciples better manners; But our Saviour carries the buſineſſe in another way, what his diſciples neglected to doe, he himſelfe gave them example to neglect, *Luk.* 11. 38. And when the Phariſees excepted againſt them, he doth in plaine words endite them of hypocriſie, and chargeth them home by a proofe from the Prophet *Eſaias*, which he applies to them as foreſpoken of them. *verſ.* 7,8,9.

Sect. 2. So that the words of my text are a paſſage cited out of the propheſie of *Iſaiah* 29. 13. wherein our Saviour makes uſe of the Septuagints tranſlation, which is ſomewhat different in words, though not in ſenſe, from the *Hebrew*, for whereas in the *Hebrew* the words are, *And their feare towards me is taught from*, or *by the precepts of men*, the Septuagint reade, *But in vaine doe they worſhip me, teaching for doctrines the Commandements of men.* In which there is a ſinne charged upon theſe Phariſees, to wit, the teaching doctrines the commandements of men, that is, as *Piſcator* in his *Scholies* paraphraſeth the words, *tales doctrinas, quæ nihil aliud ſunt quam mandata hominum*, ſuch doctrines as are nothing elſe but mens commandements, which being taught by thoſe that were to be teachers of the law, and ſeemed to be ſuch in ſtead of Gods precepts, were therefore accounted as Gods worſhip, or his feare. 2. There is a cenſure paſſed on this practice [*In vaine doe they worſhip me*] which words are not in the *Hebrew*, yet may be collected from the woe threatned to ſuch teachers, *Iſa.* 29. 14. whereby God diſclaimes ſuch teaching and practice as being no ſervice of his, though the teachers and practiſers of ſuch Commands of men, imagined they honored God thereby. So that the plaine truth that this enunciation of our Lord Chriſt affords is this: That however they thinke of their actions they doe is vaine worſhip God, who teach for doctrines mens precepts. The ſelfe ſame truth is ſeconded by Saint *Paul*, who in his Epiſtle to the *Coloſſians ch.* 2. *v.* 20, 21, 23. ſpeakes thus; why as though living in the world are ye ſubject to ordinances; after the commandements and doctrines of men? which things have indeed a ſhew of wiſedome in will-worſhip. In which you may clearely ſee that the Apoſtle condemnes dogmatizing, that is, either teaching, urging, or ſubmitting to δόγματα, orders and rites, as the word ſignifies, *Col.* 2. 14.

14. *Epheſ.*2. 15. *Luk.* 2. 1. which are after the commandements and doctrines of men, which he ſayes have a ſhew of wiſedome in wil-worſhip, which hath no true wiſedome, nor pleaſeth God.

That I may the more clearely and fully open the truth in this point, *Sect.* 3. I ſhall diſtinctly endeavour to declare, what theſe doctrines commandements of men were, and how the Phariſees taught them. 2. How they did worſhip God in vaine. 3. Why they did in vaine worſhip God. Concerning the firſt of theſe, It is plaine that theſe Phariſees and Scribes did many wayes teach contrary to the Law of God, to wit, in expounding the lawes of God as if they did onely prohibit the groſſe externall act, *Matth.* 5. 21, 27, 33, 38, 43. they urged the ſmaller matters of the law, as tithing of mint, and neglected the greater, *Matth.*23.23. But in this place that which our Saviour objects to them is that they ſought to eſtabliſh the traditions of men, though Gods commands were thereby rejected, or neglected. Particularly that a man was not to regard the honouring of his father and mother, if he had taken on him the raſh and impious vow of *Corban*, which was directly *contra legem*, againſt the law, to allow men for an unjuſt oathes ſake to breake Gods plaine precept. But chiefely that they taught men to obſerve things *præter legem*, beſides the law, inſtead of Gods law, as the waſhing hands afore meales, the waſhing of cups and pots, brazen veſſells and tables, with many ſuch like traditions invented by men: Theſe things they ſtrictly urged on the people, excepting much at the omiſſion of them, conniving at, yea countenancing the tranſgreſſion of God precepts: They aſcribed ſo much authority to the traditions of the Elders that they made it a great crime to tranſgreſſe them; they conceived and taught that the not obſerving of them made men unholy and uncleane, elſe they would not have beene offended with Chriſt, when he taught that the eating with unwaſhen hands defileth not a man; they conceived their obſervation of them did pleaſe God as if he were thereby honoured.

Now this teaching for doctrines mens precepts is worſhipping God *Sect.* 4. in vaine, becauſe it doth not pleaſe God.

Fruſtà fit quod non attingit finem, That is done in vaine which attaines not its end, wherefore ſith ſuch commandements of men are obſerved that God may be pleaſed, and God is not thereby pleaſed, they muſt needes be in vaine. And indeed God is not pleaſed with ſuch ſervice, ſith he counts it no ſervice to him, yea he is much diſpleaſed with it, as appeares by the threatning, *Iſa.* 29. 14. Becauſe their feare towards me is taught by the precepts of men, therefore behold I will proceede to doe a marvellous worke among this people, even a marvailous

vailous worke and a wonder, for the wiſedome of their wiſe men ſhall periſh, and the underſtanding of their prudent men ſhall be hid. All which came to paſſe when the Phariſees and Scribes who were accounted the onely חכמים or wiſe men, Doctors of the Lawes, Rabbins and Maſters in Iſrael, by reaſon of their placing religion in traditions of men, waſhings, long robes, phylacteries and ſuch like, were delivered over to ſuch blindneſſe and ſottiſhneſſe of ſpirit as to be ignorant of their Meſſiah, and his Kingdome, the true righteouſneſſe of the Goſpell, ſpirituall new-birth, and other heavenly truths of Gods profound Counſell in Chriſt. A moſt heavy, but moſt juſt judgement of God, that like as when the heathens knowing God by his workes they held the truth in unrighteouſneſſe, ſo theſe knowing him by his law, but loving unrighteouſneſſe, ſhould become vaine in their imaginations, and their fooliſh heart be darkened, profeſſing themſelves to be wiſe they ſhould become fooles, *Rom.* 1.21, 22. For what more fooliſh then to thinke that the onely wiſe God who is an immortall Spirit ſhould be pleaſed with ſuch toyes, as waſhings, phylacteries and ſuch like obſervances, when there is no Philoſopher that is given to contemplation, but thinkes ſuch things to be rather babies for children to play with, then bookes for men to reade?

Sect. 5. Of this cenſure and judgement there may be many reaſons given. As firſt, It is vaine to worſhip or to thinke to pleaſe God by the doctrines which are Commandements of men: for God is not pleaſed with mans devices, what is deviſed by man comes from a corrupt and fooliſh heart, and ſuch a corrupt fountaine muſt needs ſend forth but puddle water. And this is true of the beſt of men in the things of God: *The Lord knoweth the thoughts of the wiſe that they are vaine,* 1 Cor. 3.20. Whence the Apoſtle, *Col.* 2.23. when he ſpeakes of the things deviſed by men who introduced ἐθελοθρησκείαν, a wil-worſhip, ſayes of them that they had a ſhew of wiſedome, they ſeemed to be wiſe inventions to beget reverence to God, and hnmility in mens ſpirits, but it was farre otherwiſe in truth. For as children doe count many things wiſe which underſtanding men doe laugh at: ſo carnall hearts of men eſteemed as wiſe among men doe count many things to be wiſe, as duckings, bowings, waſhings, whippings, creepings, pilgrimages, and ſuch like geſtures, uſages, and rites invented by men to expreſſe humility, devotion and reverence to God, which the Almighty, who is a moſt holy Spirit, contemnes as childiſh, apiſh, theatrical and ridiculous: Beſides, we may conſider the vanity of ſuch inventions for Gods worſhip by the event. For whereas many things have beene invented and uſed by men out of a ſuppoſed good intent to further devo-

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tion experience hath ſufficiently proved that they have corrupted the Church with ſuperſtition and Idolatry.

Thus Images thought fit by *Gregory* to bee made Laymens bookes became in time Laymens and Clergy mens, Gods too, the ſigne of the Croſſe invented to teſtifie their faith in Chriſt before heathens, became the object of faith and adoration inſtead of Chriſt among Chriſtians, the praying at the Tombes of Martyrs proceeded to the invocation of Martyrs, monaſticall orders and vowes highly commended for the promoting of chaſtity and piety became the chiefeſt meanes to further ſuperſtition, ignorance, ſenſuality and uncleanneſſe, that ever the devill invented: The like might be ſaid of reſerving the Euchariſt, keeping of feſtivals, of faſting dayes, preſerving of reliques, pilgrimages, and innumerable other devices, which in proceſſe of time, though at firſt invented for a good uſe, turned to the great detriment of religion, and corrupting of the Goſpell: I thinke an inſtance cannot be given of a device of man pretending to advance piety, and to edifie the Church, when God hath provided other meanes to that end, which hath not in the concluſion hindered piety; and more or leſſe, deſtroyed the purity of Religion. So ſottiſh and blinde is the wiſedome of man in appointing and directing the ſervice of God.

Secondly, in vaine is Gods feare taught by mens precepts, becauſe God is not pleaſed with Carnall obſervances and bodily exerciſes: Bodily exerciſe, ſaith the Apoſtle 1 *Tim.* 4. 8. profiteth little, but godlineſſe is profitable to all things, where the Apoſtle oppoſeth godlineſſe to bodily exerciſe, and thereby ſheweth that bodily exerciſe is not godlineſſe, and therefore profits but a little, to wit among men, getting eſteeme with them, but nothing with God, whoſe promiſes onely are made to true Godlineſſe which is a ſpirituall exerciſe. For God is a Spirit, and they that worſhip him, muſt worſhip him in Spirit and in truth, ſaith our Saviour, *John.* 4. 23, 24. Now mens precepts are altogether about bodily things, as waſhings, geſtures, garments, faſtings, feaſtings, proceſſions, buildings, and ſuch like; All which reach no further then the body, cannot rectifie or amend the Soule: and make it more like to God. *Sect.* 6.

Thirdly, this teaching for doctrines mens precepts diſpleaſeth God, as being injurious to him, and that in a double reſpect: firſt, teaching and urging mens commands in ſtead of doctrines, whereby Gods worſhip ſhould be taught, intrencheth on Gods Prerogative, who is the onely Lawgiver to his Church, *Jam.* 4. 12. for his worſhip. For as it *Sect.* 7.

is a prerogative of a King to appoint the wayes of his owne ſervice and honour, and he ſhould be taken to be very preſumptuous and arrogant that ſhould take upon him to preſcribe a faſhion of attendance, ſuite, and ſervice to his Prince without his conſent, when he hath otherwiſe declared his will; ſo is it much more intolerable pride, and preſumption in a mortall man, to appoint a way of ſervice to God, which he never conſented to, but hath otherwiſe directed his owne ſervice. And for the ſame reaſon it is a transferring of Gods prerogative on a man, when he doth ſervilly conſent by ſubjecting his conſcience to ſuch uſurpation. Secondly, God is injured by the thoughts that ſuch ſuperſtitious perſons have of God, when they conceive God to be ſuch a one as will be pleaſed with humane Ceremonies, to be ſo childiſh or ſimple as to be affected with pompes, and ſhewes, and geſtures, and carnall rites, which he never appointed. I remember the ſaying of a man of great wit to this effect: That ſuperſtition alike injures God, as Atheiſme. For as *Plutarch* ſayes, I had as liefe men ſhould ſay there is no ſuch man as *Plutarch*, as to ſay *Plutarch* is a foole; ſo ſaith the Author it is as injurious to God to ſay he is ſo childiſh, as to be taken with ſuperſtition, as to deny his being.

Sir Fran. Bacons eſſayes of ſuperſtition.

Sect. 8. Fourthly, this teaching for doctrines mens precepts produceth many other evill effects. Firſt, it oppoſeth Gods word, his Law, his Goſpell ſundry wayes. Firſt, Becauſe it brings in another rule of worſhip then Gods Law, to wit tradition of Elders, cuſtome, example, or opinion of ſeeming grave, wiſe and pious men, of affected teachers. For theſe are the rules by which ſuperſtitious perſons are guided, not by Gods word. Now it is a high crime againſt God to follow any other rule of our worſhip and obedience to him, ſith he hath injoyned *Deut.*4.2. Ye ſhall not adde unto the word which I command you, neither ſhall you diminiſh ought from it, that ye may keepe the commandements of the Lord your God, which I commmand you. *Prov.* 30. 6. *Adde not thou unto his words, leſt he reprove thee and thou bee found a lier.*

Secondly, Becauſe it oppoſeth the manifeſtation of the cleare light of the Goſpell. As ſhadowes darken the light of the Sunne that ſhines in the aire, ſo carnall rites invented by men obſcure the ſpirituall beauty, and ſplendour of the Goſpell, ſo that by reaſon of ſuch rites the Goſpell is either not conſidered, or underſtood carnally: Thus the Ceremonies of *Moſes* law were as a vaile before the eyes of the Jewes, that they could not looke to the end of that which is aboliſhed,

ed, 2 *Cor.* 3. 13. And the popiſh ceremonies darkned the true light of the Goſpell. And let any man looke into thoſe places in which there is ſo much preaching of ceremonies, and Church orders, and ſuch a regular obſervation of them, as in places where the Cathedrall and Canonicall Preachers, and officiating Prieſts doe beare ſway, he ſhall finde little ſpirituall underſtanding, and lively feeling of the doctrine and grace of Chriſt; the higheſt pitch that they bring men to, (and there are but few that are brought by them ſo farre) is ſome morall civility, ſome outward regularity in the outward formes of devotion, which yet is accompanyed, as it was in the Phariſees, with bitter and virulent enmity againſt holy and ardent zeale for Chriſt, and ſhewes it ſelfe to be but Phariſaicall hypocriſie when it is brought to triall. It is uſually alledged that ſuch Ceremonies are appointed for edification, and that the text 1 *Cor.* 14. 26. *Let all things be done unto edifying*, allowes men, ſpecially Prelates in a Synod, to ordaine what they conceive may be for edifying. But the occaſion of theſe words plainly ſhewes that the Apoſtle meanes not every arbitrary deviſe which is conceited by men, though the wiſeſt, moſt grave and pious, to bee for edifying, muſt be done, for then the text would impoſe a neceſſity of ſubjection to ſuch humane devices. But the text is plainly meant of ſuch things as are neceſſary to edification, as ſpeaking in a knowne tongue, and without confuſion. And although I know Ceremonies invented by men are pretented to ſerve for edification, yet I muſt profeſſe that I never found in my reading, or experience, that ever any perſon by ſuch rites, or obſervances was wonne to the profeſſion of Chriſt, or brought to any ſpirituall knowledge of Chriſt, any true faith or ſincere obedience to him. Poſſibly they may beget ſome kinde of raptures of carnall delight, through melodious ſoundes or pleaſant ſights, ſome kinde of womaniſh pity, and teares, ſuch as the acting of a ſtage play will draw from ſome perſons: but that ever they begat ſanctifying knowledge, ſound repentance, holy mortification of ſinne, lively faith, fruitfull living to God, I aſſure my ſelfe cannot be ſhewed: But it is certaine on the contrary that the teaching for doctrines commandements of men hath occaſioned men to oppoſe the principall point of the Goſpell of Chriſt, to wit, juſtification by faith in him, and contrary to the covenant of grace in Chriſt to conceive a righteouſneſſe in themſelves by the obſervation of mens commands, as in the Phariſees and Papiſts, and al ſorts of ſuperſtitious perſons it doth abundantly appeare.

Thirdly, becauſe the teachers of precepts of men for doctrines doe ſtill oppoſe the fruitfull and faithfull Preaching of Gods word. Thus

it was in the Phariſees, thus in Papiſts, and thus it appeares ſtill by experience. They that urge or affect humane religious rites are diſaffected and adverſaries to Godly Preaching: where the one is ſet up, the other goes downe. And this ſhewes a malignity in them when they are ſo inconſiſtent with that, of which our Saviour ſaid, One thing is neceſſary, *Luk.* 10. 42. Even as weedes though never ſo pleaſant to the eyes are judged to be hurtfull when they deſtroy good Corne, which ſhould preſerve mens lives. And for this reaſon ſhould be weeded out when they have this effect, what ever pretence of antiquity or eſteeme they have.

Laſtly, It oppoſeth Gods word in that it introduceth an obedience, which alwayes diminiſheth or annihilates the obedience due to Gods Law: were there no more inſtances to prove this, then what we finde of the Phariſees charged upon them by our Lord Chriſt, *Mark.* 7. 8. that laying aſide the Commandement of God they held the tradition of men, *v.* 9. ye reject the Commandement of God that ye may keep your owne tradition, *ver.* 13. making the word of God of none effect through your tradition, this were enough to make it appeare that as *Pharaohs* leane kine devoured the fat ones, ſo this ſuperſtitious devotion to mens precepts devoures the true obedience that is due to Gods Commands: But it is alſo manifeſt that ſuch is the effect of obſerving humane traditions by the practiſes of Papiſts, and ignorant ſuperſtitious people in all Countries: For as for Papiſts it is notorious how zealous they are for the traditions, as they call them, of the Church, but how careleſſe they are of Gods commands: I had rather expreſſe it in the words of another then mine owne. What Papiſt in all Chriſtendome hath ever beene heard to pray dayly with his family, or ſing but a Pſalme at home? Looke into the univerſall courſe of the Catholike life, there you ſhall finde the Decalogue profeſſedly broken, beſides the ordinary practice of Idolatry, and frequency of oathes: Who ever ſaw Gods day duely kept in any City, village or houſhold under the Juriſdiction of *Rome*? Every obſcure holy day takes the wall of it and thruſts it into the Channel: Who ſees not obedience to authority ſo ſlighted, that it ſtands onely to the mercy of humane diſpenſation? And in the reſt of Gods Lawes who ſees not how foule ſins paſſe for veniall? and how eaſily veniall ſins paſſe their ſatisfaction: for which a croſſe or drop of holy water is ſufficient amends? Who ſees not how no place can be left for truth, where there is full roome given to equivocation? And how true the like is of the late prelaticall party, and their ſuperſtitious adherents, who have ſo zea-

Dr. Hall quo vadis or cenſure of travaile. Sect. 20.

zealouſly and induſtriouſly promoted humane Ceremonies, it is abundantly manifeſt, by their opening a gap for licentiouſneſſe in prophaning the Lords day, by their diſcountenancing and ſuppreſſing the diligent preaching of Gods word, by their countenancing drinking of healths, common ſwearing, gaming and other practiſes of ſenſuality, either practiſing them or not reproving them, but ſpeaking favourably of ſuch as uſe them, and by their continuall diſquieting of thoſe that have ſought to promote the knowledge and worſhip of God by praying in their families, repeating Gods word, and praiſing of God together, and chiefly by their devilliſh practiſes whereby they endeavour to hinder the reformation of the ignorance, ungodlineſſe, and prophaneneſſe that hath overſpread the Land by reaſon of an unworthy miniſtery and corrupt diſcipline. And indeed this is the genuine effect that followes this ſinne, that it makes men averſe from, and negligent of Gods Commands. Saint *Auguſtines* obſervation in his 119. Epiſtle to *Januarius* of the men of his time is well knowne, that thoſe who made conſcience to touch the ground with their bare feete in their Octaves, made no ſcruple of conſcience to be drunken. And the like is ſtill found true, that thoſe that are ſcrupulous to omit a Church order, an old tradition, an humane rite, ſcarſe ever make ſcruple of being drunke; of officious, and jeſting lies, of charming, or going to ſuch as ſay prayers to helpe Cattell, of entertaining people in riotous manner, of hearing and ſpreading lies of Godly perſons, of faithfull preachers: but are rather ſo beſotted as to thinke ſome of theſe to be good workes, or at leaſt that there is no harme in them. In a word, there is ſuch a venome in this practice of teaching and obſerving of doctrines mens precepts, that it ſtrangeth the mindes of people and Miniſters from learning, and ſtudying Gods word, and inclines them to heede and invent and be led by tales and legends of lies framed to get credit to ſuperſtitious uſages that have no ſtrength of them ſelves.

Another evill effect by this ſinne is againſt Gods worſhip bringing men to an hypocriticall image of devotion without life, a forme of godlineſſe without power: This might eaſily be verified by inſtancing in the Phariſees and Papiſts praying and faſting, being but a meere ſemblance and ſhell of thoſe duties. And thus it is with thoſe people among our ſelves that place their Religion in their rites, and thinke they ſhall have a new Religion when any old cuſtome or rite is left; they thinke they have kept a faſt well, if they have forborne eating, though there have beene no examination of Conſcience, humiliation *Sect.* 9.

of ſoule, or repentance from ſinne: they thinke they pray well if they be preſent when the Service booke is read, and ſay after the Miniſter, though without knowledge, attention of minde, faith in Gods promiſes, or fervency of deſire: they thinke they receive the Lords ſupper well, if without any godly preparation, ſpirituall meditation, they doe with empty ſtomacks and faire deportment eate the bread and drinke the wine of ſolemne ſeaſons: they thinke they uſe baptiſme well, if they get ſome to ſtand at the font as ſureties, for the Childs faith, (which I thinke to be proper to Chriſt, *Heb.* 7. 22.) the Childe to be ſprinckled with water, & croſſed on the fore-head, though there be no ſenſe of the guilt and defilement of ſinne, utter ignorance of the excellency and neceſſity of ſpirituall new birth. And the like is their carriage in hearing the word read and preached, in ſinging of Pſalmes, &c. In all there is the Popiſh conceit of *opus operatum*, that the worke done pleaſeth God, that if they have faire ſervice and their rites they are well, though they are no whit changed, enlightned, awakened in their conſciences, or altered and quickned in their converſation.

Sect. 10. Adde hereunto that this wil-worſhip puffs men up with ſpirituall pride; Thus the Phariſees were proud of their often faſtings, and the Friers are lifted up in great conceits of their holineſſe by their obſerving the rules of their orders, and formall Proteſtants in the obſervation of there cuſtomes and traditions. True Religion humbles men: but empty Ceremonies like winde in a bladder puffe up the ſoule.

Sect. 11. Finally, this wil-worſhip and teaching for doctrines mens precepts, is oppoſite to true charity, in that it begets hatred againſt true and zealous worſhippers of God, and this hatred ſhewes it ſelfe not onely in evill thoughts, and beleeving all falſe reports, and hard cenſures of them, but alſo in bitter invectives againſt them for not affecting and liking their ſuperſtitious and virulent perſecution of thoſe that conforme not to their practice, though it be onely becauſe of tenderneſſe of conſcience. Hence it was that the Phariſees could better comply with ſuch wicked men as *Caiaphas*, *Pilate*, *Herod*, then with Chriſt, his Diſciples, and *John Baptiſt*: the Papiſts with Jewes, Turkes, Sodomits, then with the godly Divines of the reformed Churches; the formal Prelatiſts among Proteſtants with the moſt prophane Libertines, or Idolatrous Papiſts, then with a zealous preacher of the Goſpell; yea the moſt ſtrict Phariſees have beene ſtill the moſt inceſſant perſecutors of Chriſt, the moſt devout Friers, the moſt eager and bloody inquiſitors, the moſt zealous for Church Canons and Rites, the moſt heavy

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and unrelenting deprivers, cenſurers and vexers of reverend Miniſters and unſpotted Chriſtians, whom they have confeſſed to agree with them in the ſame faith, and to diſſent onely from them in diſcipline and Ceremonies.

Secondly, It cauſeth contentions, Schiſmes, and diviſions in the Church, witneſſe the great contentions betweene the Eaſterne and Weſterne, Saxon and Britiſh Churches, about Eaſter, Monkes and Friers, about the rules of their orders conformiſts & non-conformiſts, about Ceremonies, which the defenders acknowledge but trifles, yet promote with as much bitter zeale, as if *Salus eccleſiæ verteretur in iſtis*, the ſafety of the Church, faith and Religion depended on them.

Thirdly, By it Chriſtian liberty is impaired, which being a precious thing to a Chriſtian ſoule cannot be taken away without injury; All wil-worſhip at firſt conception hath pretence of order and decency, perhaps the things in which it is placed are taken but as indifferent, which yet in proceſſe of time gaine opinion of holineſſe and neceſſity to that end, and ſo bring the conſcience into bondage.

Fourthly, To conclude, this evill tends to the detriment of mens goods, the pillaging of their purſes, for no benefit to the owners, much hinderance to the poore, labouring Miniſters, and Common-wealth on which it ſhould be beſtowed. Many a pound is given in Legacies and Contributions, is extorted by Courts, for maintaining veſtments, organs, proceſſions, windowes, buildings, and other things unneceſſary, when the poore want, painefull Preachers live on a ſmall ſtipend, the Common-wealth is brought to ſtraights: For ſuperſtition is coſtly, and ſuperſtitious perſons are either laviſhly profuſe, or ſlaviſhly ready to beſtow their goods for very vanities which doe them no good, when by a right beſtowing of their goods they might make them friends of the unrighteous Mammon and be received into everlaſting habitations.

For application of this truth. That which hath beene ſaid may helpe us to take the right dimenſions of this ſinne: as in all other things pertaining to God, mans reaſon judgeth very corruptly, ſo in particular about cenſuring of ſinnes: ſinnes which injure men, and harme them in their bodies, goods or name, are accounted haineous, and the acting of them ſtirres up mens Spirits to rage and fury againſt the Authors. But ſinnes againſt Gods excellency and glory, though they be indeed Camells, yet are ſwallowed downe as gnats. They that cry out againſt theft, and murther, and ſlander, are very favourable *Sect.* 12.

ble in cenſuring Idolatry, blaſphemy and prophaneneſſe. Hence it is that ſuperſtition is conceived harmeleſſe, and ſuperſtitious perſons, though moſt injurious to God, yet counted harmeleſſe by men; it is hard to convince men that this is a ſinne, or to bring them to any ſerious repentance for it. But would men ſeriouſly lay to heart that which hath beene ſaid, and judge righteous judgement, it would be found that wil-worſhip is a ſinne of a deepe dye, eſtranging the heart farre from God, and ſtirring up his ſoule againſt men, wherefore it concernes eſpecially two ſorts of perſons to lay this to heart. Firſt, the Papiſts, both Clergy and people, who are horribly guilty of this point of Phariſaiſme in teaching & obſerving innumerable doctrines & uſages of rites, cuſtomes, ceremonies after the Commandement of men without Gods word. It were an infinite buſineſſe to reckon up all their humane religious devices in their faſtings, Sacraments, burialls, feſtivalls, Churches, religious orders, and the like. They pretend that the Churches orders are Gods orders, and for that purpoſe alledge, *Luk.* 10. 16. *Hee that heareth you, heareth me: and hee that deſpiſeth you, deſpiſeth me.* But this is abſurdly alledged. For this extends not to every thing that the ſeventy diſciples (to whom thoſe words were ſpoken) ſhould deviſe of themſelves: but onely to what they ſhould teach according to that injunction *Matth.* 28. 20. given to the Apoſtles, that they ſhould teach all nations to obſerve al things whatſoever he commanded them. And in this limitation he that heareth the leaſt miniſter of the Goſpell heareth Chriſt, as well as he that heareth the Pope or a Synod of Prelates, whom they ridiculouſly call the Church. They tell us that their traditions are not *contra legem*, againſt the law, but *præter legem*, beſides the law. To which we reply. The ſame might have been ſaid for the Phariſees waſhings, for which nevertheleſſe our Saviour chargeth them with hypocriſie. And indeed though the things themſelves were not plainely *contra legem* againſt Gods Law, yet the practice of teaching & uſing ſuch things for or inſtead of Gods feare is directly againſt Gods Law, which forbids us to adde or diminiſh from Gods commandements.

Secondly, The late Prelaticall prevailing party of this Kingdome may be charged as guilty of the ſame ſinne of which our Saviour indited theſe Phariſees in whoſe ſteps they tread, I ſay the late Prelaticall party, that I may not be thought to lay this imputation on the firſt reformers, and their reverend ſucceſſors, who were conſtant and zealous Preachers of the Goſpell of Chriſt, and many of them confirmed it by their ſufferings. I ſay the late prevailing Prelaticall party, becauſe I conceive that ſome of the Prelates of this Land have beenemore

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conſiderate then to urge and teach Commandements of men in that manner that the prevailing party hath done. I mean in their teaching and practiſe about Images, Crucifixes, Altars, Rayles, Tapers, bowing to or towards Altars, praying towards the Eaſt, bowing at the naming of the word Jeſus, conſecrating Churches, Confirmation, Copes, Organes, Surpliſſes, Croſſing at the ſolemnity of Baptiſme, and the like.

All which have beene urged and uſed of late with a Phariſaicall and Popiſh Spirit as if by the uſing them men were made more holy, God ſerved, and the not conforming to them a crime of want of devotion and reverence to God. And yet the ſame party ſhew themſelves adverſaries to the conſtant and fruitfull preaching of Gods word, ſanctifying of the Lords day, exerciſing of the duties of Religion in private houſes, as prayer, repeating of Gods word, praying of God, Godly conference of Scripture, reformation of prophane ſwearing, exceſſive drinking, gaming, ſporting, and the like palpable ſinnes; they inveigh much againſt the Sacriledge of keeping back tithes, and other Eccleſiaſticall dues from Miniſters, and yet winke at it as if it were no ſacriledge in Miniſters to pervert holy things to maintaine pompe and riot, without doing the worke for which the wages is due, to wit the laborious preaching of the Goſpell: turning the Miniſtry of the word into an officiating Prieſt-hood to obſerve rites injoyned by Canons of men. The exception I conceive may be taken to this charge is, That they are not urged as if they were neceſſary, but as things indifferent, for order and decency. Whereto I reply.

Firſt, That for ſome of them it cannot be conceived that they are indifferent, but plainely evill, as the ſetting up of Images in Temples, Crucifixes, &c. For ſome of them it is not denyed but that they are indifferent *in ſe*, of themſelves, and of their owne nature: For my part I conceive that it is indifferent in it ſelfe to weare a white linnen garment or a blacke gowne, to pray with the face toward the Eaſt or the Weſt: If any ſay they are ſimply in themſelves unlawfull, I cannot excuſe them from negative ſuperſtition, in denying the uſe of that to be lawfull, which God hath not forbidden to be uſed. For moſt of them there can hardly be a colour of appointing them in their uſe preſcribed and urged for order and decency onely, ſith any man may eaſily perceive that they tend onely to bring in a gay ſenſe affecting ſpendour in Gods ſervice, and ſerve to breed Jewiſh and Popiſh conceits in the mindes of people. It is granted that many things are left to the diſpoſing of the governours of the Church pertaining to order

and decencie, 1 *Cor.*14.40. though it is to be conſidered that how farre that permiſſion extends, it is not without difficulty to determine, and oftentimes under pretext of that ſpeech many things are appointed that pertaine not to meere order and decency. I adde further, that ſome of them were intended in their inſtitution by the reformers to be uſed onely for decency and orders ſake, though perhaps erroneouſly. But as for the late urging and practiſing of them, by the late prevailing Prelaticall party, they have beene urged for a further end then order and decency, yea with a Phariſaicall minde, as hath beene ſaid: And this may appeare from their writings, ſayings, and actions. From their writings, which tell us, that thoſe Church Ceremonies are the great witneſſe to the world, that men may ſee our devotion and glorifie our Father which is in heaven; that the promoting them is the ſettlement of Gods externall worſhip; that this buſineſſe of promoting Church Ceremonies is the piety of the times, the good worke in hand: which ſpeake exceſſively of the authority of the Church, that with like reverence men are to obey the commands of Biſhops as Gods, when they command not things contrary to God, that what is decreed in the holy Councells of Biſhops is all to bee attributed to Gods will: that Church orders are to be obeyed without examining the reaſons: in which writings wee finde that text, *Phil.*2.10. brought to binde Chriſtians to a Ceremony of bowing at the naming of Jeſus, in the Church here, which is moſt clearely meant of univerſall ſubjection of all perſons to Chriſt, wil they nill they, at the day of judgement, as appeares by comparing it with the text, *Rom.* 14.10,11,12. And that text *Heb.* 13.10. is produced for a materiall Altar, which the whole context ſhewes to be meant metaphorically.

Archbiſhop. Laud Epiſt. Dedic. before the relat. of his conference with Fiſher Heylin coale from the Altar. Biſhop White Anſwer to Burton of the Sab. p. 20. Reeve in his expoſ. of the Cat. Biſhop Andrewes Sermon in locum: Widdowes Lawles kneeles puritan. Biſhop Andrewes Anſwer to the 18. ch of Cardinall Perrouns reply. Heylin Annid. Lincoln.

From their ſayings, as that frequent ſpeech, No Ceremony no Biſhop, and yet Biſhops avouched to be *jure divino*, theſe impious yet frequent ſpeeches, wherein to their owne inexcuſable ſhame, they ſtrike not to profeſſe that they love a Papiſt though an Idolater, better then a Puritane, whom they acknowledge not to differ from them in matters of faith and religion, but onely in diſcipline and Ceremonies, that they had rather joyne with the former then the latter.

From their doings, as their conniving at, yea and favouring of Popery, but extreame ſeverity to thoſe that conformed not to their Ceremonies, their cenſuring men for the meere omiſſion of them, ſuſpending, depriving, excommunicating, impriſoning, fining thoſe that could not yeeld to them though charged with no other crime, when all ſort of erroneous teachers, and licentious livers, were tolerated

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and greatly favoured, from their diſcountenancing preaching of the Goſpell, and promoting a bare officiating miniſtry without preaching: from their violent endeavours to obtrude on *Scotland* their rites, from their practiſes in contriving the oath of the late Synod, and in a word, from the whole courſe of their proceedings tending to ſuperſtition, formality and Popery, as the Remonſtrance of the State of the Kingdome by the Houſe of Commons in this preſent Parliament doth declare.

Secondly, From hence ſome Apology may be framed for defence of them that of late have diſuſed thoſe Ceremonies which heretofore they uſed: Great outcries are made in ſome places againſt ſuch, as refractary to Government, changeable with the times. The former imputation is eaſily anſwered, if the conſcience conceive upon reaſon that the continuing of the uſe of them would be ſinfull. For no man will ſay that in the uſe of unneceſſary Ceremonies, which the conſcience thinkes upon probable grounds out of Gods word to bee unlawfull, a Chriſtian is bound to doe that which authority commands. As for the other imputation, although it cannot be called a fault for a man to change his minde upon reaſons not knowne or not conſidered ſo well before, ſpecially in ſuch diſputable points; (For what judicious Divine is there who hath not in ſome things altered his opinion? or what meere man is he that may not by after thoughts correct the former?) Yet the truth is, in point of Ceremony, and things indifferent, that ſome things may be unlawfull at one time, which are not unlawfull at another: For in ſuch things the differing circumſtances, intentions and ends in uſing and impoſing them, may make them lawfull at one time and unlawfull at another, without any lightneſſe or inconſtancy in the judgement: Who knowes not that Saint *Paul* one while uſed the Ceremonies of *Moſes* Law, which he would by no meanes ſuffer to be uſed at another time? And in this preſent matter I conceive they who have changed their opinion and practice may be juſtified by foure reaſons. *Sect.* 13.

Firſt, Becauſe as hath beene proved the Ceremonies heretofore declared and appointed as indifferent for order and decency onely, have beene urged of late as needefull offices of holineſſe, as if they were neceſſary evidences and meanes of devotion, of more moment then the preaching of Gods word. Now it is the plaine doctrine of the Apoſtle *Col.* 2. 20. when Ceremonies are obtruded as neceſſary, we are not to ſubmit to them. If ye be dead with Chriſt, ſaith the Apoſtle, from the rudiments of the world, why as though living in the world are ye ſub-

ſubject to ordinances. *Peccant igitur* ſaith Biſhop *Davenant* on thoſe words, *non modo qui nova decreta fabricantur in religione, ſed qui iiſdem ſe ſubjiciunt, & libertatem Chriſti ſanguine partam patiuntur ſibi eripi: Quid ritibus oneramini? inquit Apoſtolus: quaſi diceret, veſtrum eſt hoc jugum recuſare, & in libertate quâ Chriſtus vos liberavit perſtare, ut Paulus monet, Gal.* 5. 1. That is, they therefore ſinne not onely who make new decrees in Religion, but who ſubject themſelves to the ſame, and ſuffer the liberty gotten by the blood of Chriſt to be taken from them. Why are yee burdened with rites? ſaith the Apoſtle, as if he ſhould ſay, It belongs to you to refuſe this yoke, and to perſiſt in the liberty in which Chriſt hath freed you, as *Paul* admoniſheth, *Gal.* 5. 1.

Secondly, Becauſe it is apparent by many proofes, and declared in the Remonſtrance of the State of the Kingdome, that they have beene urged and uſed for the reduction of Superſtition and Popery, and for the hindering of true godlineſſe. Papiſts themſelves boaſted of it that we were comming neare to them, and they gathered it from the outward face of this Church, as was of late in the urging and uſe of Ceremonies. Beſides they began to corrupt the doctrine of Religion, ſpecially that point of the free grace of God, as the booke called the *Cumerburians ſelfe-Conviction* proves from their writings. And it is the rule of Maſter *Francis Adaſon* in his booke of the authority of the Church on 1 *Cor.* 14. 40. that when the Doctrine declineth, the Ceremony is perverted. Now the Apoſtles practice is a ſure rule, who having circumciſed *Timothy* would not yeeld to have *Titus* circumciſed, when he ſaw that by yeelding, the preſervation of Chriſtian liberty and of the truth of the Goſpell, was endangered: *Gal.* 2. 3, 4, 5.

Thirdly, Becauſe they are found to foment Ignorance and ſuperſtition in the people. And this by innumerable experiments is manifeſt, that by reaſon of the conſtant continuance of them Religion is placed in them, yea the omitting of a Ceremony is conceived an alteration of Religion, they are zealous for them as if all their Religion were placed in them. Nor is this onely in places where there hath beene no Preacher to ſhew their errour: but alſo where they have been often and fully taught the contrary. And indeed where humane Ceremonies are p e iſely uſed, the word of God is little minded: Now in this caſe though the things be indifferent in themſelves, yet are they not to be uſed to the ſcandall of mens ſoules. It is the ſpeech of the ſecond part of the Sermon of faſting in the ſecond Tome of

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Homilies, that Gods Church ought not, neither may it be ſo tyed to that or any other order now made or hereafter to be made and deviſed by the authority of man, but that it may lawfully and for juſt cauſes, alter, change or mitigate thoſe eccleſiaſticall decrees and orders, yea recede wholly from them and breake them, when they tend either to ſuperſtition, or to impiety, when they draw the people from God, rather then worke any edification in them.

Fourthly, Becauſe they have found them to increaſe more and more, and the yeelding to ſome gives encouragement to adde more. Now it is a rule agreed that Ceremonies if many are an intolerable burthen. It makes the caſe of the Church Chriſtian worſe then that of the Jewes, if as Saint *Auguſtine* obſerves Epiſt. 119. *ad Januarium*, the Chriſtian Church being freed from legall ordinances of God be burthened with humane preſumptions. Now as he that will beare a little burthen, will throw off all if more bee added to over burthen him, ſo may that man that would beare a few Ceremonies juſtly throw off all when the burthen is increaſed without meaſure: eſpecially ſith multitude of Ceremonies ſhadow the Goſpell, making the Religion rather carnall, like the Jewiſh, then ſpirituall, like the Chriſtian; & hindering the fruit thereof from ripening, as too many leaves doe a few grapes that are covered by them.

Thirdly, from hence we may take occaſion to admoniſh miniſters that they avoid the way of theſe Phariſees, who taught for doctrines mens precepts. Conſider I beſeech you whereto you are called, to be Miniſters of Chriſt and Stewards of the myſteries of God, 1 *Cor.* 4. 1. not obſervers of Ceremonies and teachers of Church orders: Give me leave to expoſtulate with you. Are ye called to maintaine mens traditions? or Gods word? the Ceremonies of men? or the Goſpell of Chriſt? How will you then give your account to Chriſt when you are ſo zealous for mens traditions, ſo cold for his Goſpell? When ye exclaime againſt them that omit an humane Ceremony, favour and commend them that teach not the way of ſalvation? When yee foment the hatred of the people againſt thoſe that diſuſe Ceremonies of men, favour them that neglect the Commands of God? when ye cheriſh the ignorance and ſuperſtitition of the common people which ye ſhould labour to weede out of their hearts? Is it not enough for you to worſhip God in vaine but that ye teach men ſo to doe? I beſeech you conſider that threatning before alledged, *Iſa.* 29. 14. that for this cauſe the wiſedome of the wiſe men ſhall periſh, and the underſtanding of the prudent ſhall be hid. Remember the threatning, *Mal.* 2. 9. *Sect.* 14.

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Therefore have I alſo made you contemptible and baſe before all the people, according as yee have not kept my wayes, but have beene partiall in the law.

Sect. 15. Fourthly, From hence we may take occaſion to admoniſh the people to take heed of ſuch Phariſaicall teachers, as teach for Doctrines Commandements of men: our Saviour Chriſt having manifeſted the hypocriſie of the Scribes and Phariſees in this thing, bids his Diſciples let them alone, telling them that they were blinde leaders of the blinde; and if the blinde lead the blinde, both fall into the ditch, *Matth.* 15. 14. And elſewhere, Beware of the leaven of the Phariſees, which is hypocriſie, *Luk.* 12. 1. And ſurely people have neede to take heede of ſuch teachers, ſith ſuperſtition, as it is a pernitious evill, ſo it eaſily inſinuates into peoples mindes, and ſticks faſt in them under ſhew of antiquity, decency and gravity. I know this will bee interpreted as if it were a hainous thing to perſwade people to withdraw themſelves from the Miniſters of their Pariſh though never ſo negligent or corrupt. But let Biſhop *Bilſon* anſwer for me, *Imo populus ipſe deficiente Magiſtratu Chriſtiano deſerere falſos & improbos paſtores jure Divino poteſt, coercere vero minime. Declinare & derelinquere eos poſſunt, cogere aut punire non poſſunt. Vis et vindicta gladio alligatæ, extra privatorum ſortem ac cætum collocatæ ſunt. Unde Paulus* Rom. 16. *Obſervate eos qui diſſidia & ſcandala contra doctrinam quam edocti eſtis faciunt, et declinate ab iis. Oves meæ, inquit Dominus noſter* Johan. 10. *vocem meam audiunt, & ſequuntur me. Alienum autem nequaquam ſequentur, ſed fugient ab eo. Idem Cyprianus et reliqui Epiſcopi conſulti reſcripſerunt Epiſt. Lib.* 1. *Ep.* 4. *Separemini, inquit Dominus, a tabernaculis hominum iſtorum duriſſimorum, et nolite tangere ea quæ ad eos pertinent, ne ſimul pereatis in peccatis eorum. Propter quod plebs obſequens præceptis Domini, et Deum metuens, a peccatore præpoſito ſeparare ſe debet, nec ſe ad ſacrilegi Sacerdotis ſacrificia miſcere: quando ipſa (defectu fidelis magiſtratus) maxime habeat poteſtatem vel eligendi dignos ſacerdotes, vel recuſandi indignos.*

Libro de perp. eul. gubernat. c. 10.

MVSEVM BRITAN NICVM

FINIS.

